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PARAPHRASE

On the BOOKS of

Job, Psalms, Proverbs, and Ecclesiastes,

WITH

NOTES Critical, Historical, and Practical.

IN FOUR VOLUMES.

VOL. II.

Containing the Thirtieth Chapter, with the remaining ones of *Job*, and Thirty-three *Psalms*.

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PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *J O B.*

SECT. XLIII. CHAP. XXX.

Job with his usual elegance, represents the contrast; and how in all respects that depended upon unsteady fickle mortals, the scene was changed. As in his prosperity no one was ever treated with greater respect and homage: so in his adversity none more mortified with neglect abuse and insult. A lively picture here of the too common behaviour of mankind in all ages; how unstable their affections, and how abject and sordid their motives and principles of action. Ver. 1—16.

JOB XXX. 1.

BUT now *they*
that are younger
than I, have me in
derision, whose fa-
thers

VOL. II.

JOB XXX. 1.

HOW widely different SECT. 43.
from my former are my JOB XXX. 1.
present circumstances! Now,
meer children in years ex-
perience

B

SECT. 43. perience and all respects com-
pared with me, scorn insult
 Job xxx. 1. and triumph over me: whose
parentage is most obscure;
and whose despicable worth-
less fathers I should not have
employed in the meanest and
most servile offices.

thers I would have
 disdained to have ^u
 set with the dogs of
 my flock.

2 And truly what service
 could I expect from this re-
 fuse of mankind: whose last
 stage of life lay under the
 pressures of sordid poverty;
 nor was productive of any
 thing but the vilest dregs.

2. Yea, whereto
might the strength
 of their hands *profit*
 me, in whom old age
 was perished?

3 Their condition was most
 desolate and forlorn, as to all
 instances of want and misery:
 very lately they were to that
 degree distressed and aban-
 doned, as to lie under the
 hard necessity of seeking for
 necessary sustenance in wild
 and barren places.

3. For want and
 famine *they were* so-
 litary: fleeing into
 the wilderness in for-
 mer time desolate
 and waste.

4 In the rage of their hunger,
 they refrained not from the
 meanest

4. Who cut up
^w mallows by the
 bushes, and juni-
 per-

^u The most probable meaning, as *Schultens* observes, is
 appoint them as keepers of his dogs, in which place they
 would not be much higher accounted than the dogs them-
 selves. The next ver. He interprets — *impuratissimos mor-*
tales, quos jure meritissimo noster cum canibus gregis sui
ponere dedignatus fuerit; spurcissimo videlicet animali spur-
ciores. Probably, instead of defending the herds and flocks
 with the dogs from the wolves, they would themselves turn
 wolves and worry and devour them.

^w *Schultens* interprets this by *halimus* or common sea pur-
flane, an herb very grateful to camels. Any mean bitter
 herb

per-roots for their
meat.

meanest and worst kind of food: they cut down bushes, ^{SECT. 43.} Job xxx. digged for roots in deserts, and most greedily devoured ⁺ what was insipid or distasteful.

5 and 6. They were driven forth from among men, (they cried after them, as *after* a thief.) To dwell in the clefts of the valleys: *in* caves of the earth, and *in* the rocks.

Their poverty was not more 5, 6. extreme than the character of these wretches was infamous: they were looked upon as out-laws and public nuisances; the very sight of whom as that of a robber or notorious villain alarmed a whole neighbourhood to defend themselves or pursue them: so that to escape vengeance, they took refuge in inaccessible clefts, horrible caverns, or under huge unshapen rocks.

7. Among the bushes they brayed, under

Being thus detested by all 7 men, and stung with the
B 2 conscious

herb the miserably poor might use to satisfy hunger. And by *juniper* a species of *broom*, out of whose root grows an excrescence which may serve for a representation of the meanest food: but its long flexible and slender twigs are well known to be most commonly used for bindings, for a shade or for fuel.

———— Cernit miserabile vulgus
In pecudum cecidisse cibos et carpere dumos
Et morsu spoliare nemus ———

Lucan. L. vi.

SECT. 43.

Job xxx.

7.

conscious sense that they deserved it; they not only herded with wild beasts, but themselves became a kind of savages: screaming and howling from under the shelter of prickly briars and thickets of brambles: and in companies lamenting and most heavily condoling their entire wretchedness.

under the * nettles they were gathered together.

- 8 The whole generation of them were an ignominious base brood; which never had any sense of virtue or character: the earth never groaned under more wicked cumberers; nor did society ever banish more noted pests of it.

8. *They were children of fools, yea, children of basemen: they were viler than the earth.*

- 9 And now, as if more odious than these off-scourings of all things,

9. And now am I their song, yea, I am their by-word.

* *Bochart* observes that the *nettle* is too small a plant to gather themselves under; and that the word rather denotes a *mustard-tree*. *Schultens* interprets it of *thorns, brambles, briars, &c.* *Hieroz.* L. iii. p. 1. c. 16. As in all other respects wherein a performance can excel, or genius and invention appear in the utmost perfection: may it not be observed, that where the author exalts a character it is with justice to sublimity: where he degrades, it is to the lowest degree of contempt and abhorrence. Thus in the next verse. Literally *they were sons of fools*, of despicable and detestible wretches. *Sons without a name*, of ignoble base birth and parentage: infamous villains, whipp'd out of the country, or spurned at by the very earth they walked on. He was their song, and their talk; the subject of their ludicrous converse, and abusive scandalous reflexion.

things, I am made their SECT. 43.
entertainment: their com-
mon talk, and the subject of Job. xxx.
their most virulent reflexions. 9.

10. They abhor me, they flee far from me, and spare not to γ spit in my face.

They declare an open and 10
avowed abhorrence of me as one of the most notorious offenders: they industriously shun my acquaintance as unworthy of theirs; and give all the most scurrilous tokens of an entire contempt and detestation.

11. Because he hath γ loosed my cord, and afflicted me, they have also let loose the bridle before me.

Not because I have de- 11
served this, or committed any wickedness: but merely because by the sovereign hand of providence I am divested of health, authority and riches; therefore they are become utterly devoid of all sense of decency, no longer obliged

B 3 by

γ It is literally. *Et a facie mea non prohibuerunt sputum.* Or, *a cultu meo non compeſcunt sputum.* That is, as *Le Clerc* interprets, They refrain not to spit in my presence: which according to the manners of the *Arabs* was an high indignity to any considerable person. *Schultens* understands.—They throw out virulent expressions before my face.

γ *Schmidius* supposes, by *cord* is meant the rein of a bridle, which is held in the hand, and the horse's head bore up by it. That this was thrown in the neck, and its stateliness thereby lost. *Schultens* by γ reckons denoted that part of the bridle which goes over the horse's nose, and binds or holds it fast. And thus the metaphor very naturally to signify that *Job's* weight and authority was gone; and even the lowest kind of people had cast off all restraints of modesty, reverence and obedience.

SECT. 43. by any laws of common civi-
lity and decorum.

Job xxx.
11, 12.

Notwithstanding the superiority of my age, in all ways of a shameless brutality, the presumptuous forward youth deride and insult me: triumph over my miseries, and all in their power endeavour to heighten them to my total destruction.

- 13 They throw in the way of my reasonable self defence, every thing which can perplex or embarrass me: to the utmost that is possible, they aggravate my calamitous state by assigning wickedness for its cause, intimating that it will therefore never end: they truly want none to spur them on, and there is none to restrain them.

- 14 As an hostile force, after a breach is made in the wall, rushes

12. ^a Upon my right *hand* rise the youth, they push away my feet, and they raise up against me the ways of their destruction.

13. They mar my path, they set forward my calamity, they *have* no helper.

14. They came upon me as a wide breaking in of waters:

^a *Schultens* understands the expressions in the former part of the verse to be taken from courts of justice. And to denote violent accusations; and all machines set at work to subvert him: the last to be a metaphor borrowed from sieges. And *Chappelow* interprets the last clause in the next ver. as assigning the reason for all this barbarous treatment, *viz.* because he could be of no farther use or help to them. *Schultens* supposes it to be an idiom borrowed from drawers and carriers of water, who sometimes wanted a helper, that is some honest man to whip them forward, when they loitered in their labour.

ters: ^b in the desolation they rolled themselves upon me.

rushes through, pours in upon a besieged town: or as a conflux of waters when they have once burst the bounds, which confined them, their motion is most impetuous and their torrents roar: with such mad rage and resistless violence am I assaulted, and as a cloud do they roll upon me.

SECT. 43.

Job xxx.

14.

15. ^b Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

Under the pretext of my 15 adversity, and now they see me near undone, there are no shapes of horror and vexation in which they do not attack me: like a sudden vehement tempest, they persecute and threaten my life and soul: and as the flying cloud disperses and dissolves, conclude that both all present happiness and future hopes have abandoned me.

B 4

SECT.

^b Chappelow renders *because of the desolation they roll themselves*. Schult. *sub turbine vestante*, and to illustrate the passage quotes *Pf. lxxvii. 19.* where גִּלְגִּלִּי signifies *Globus nubium convolutarum*, and which in the Arab. is *cum fragore volvi, in nubibus, aquis aliisque; cum quibus Globi militares solent comparari*.

^c Literally troubles turn every thing upside down, make the greatest difference or change into a ruinous condition against me. As the wind they persecute my ingenuous princely spirit, and as a cloud my safety passes away. Perhaps the meaning may be, adversity hath caused the greatest alteration; liberty is denied me, and my safety fled from me.

S E C T. XLIV.

Job describes the extremity of his bodily indisposition and affliction: and how his repeated and most earnest supplications had obtained no relief, neither did he now expect it but in his approaching dissolution. He complains of the delays of mortality, and that all his most grievous distresses had not yet dispatched him to the grave. He farther enlarges on his deplorable circumstances.

J O B xxx. 16.

SECT. 44.
Job xxx.
16.

THUS afflicted, unsupported and unpitied, nay scandalized and scorned, it is not wonderful that my spirits droop and sink: such a weight and series of calamities cannot but deeply impress, indeed, in my reputed friends's way of treating them, almost dissipate all thought, and hurry one into dispondency.

17 To the bone and marrow
I seem penetrated and excruciated

J O B xxx. 16.

AND now my soul is poured out upon me; the days of affliction have taken hold upon me.

17. ^e My bones
are pierced in me
in the night-season:
and

^d Literally *and now my soul or life is poured out*, or dissolved upon or against and contrary to me—the days of affliction have occupied or possessed me.

^e These were usual forms of complaint with the *Arabs*, and as *Schultens* observes, speaking of one in extreme distress they say, even *his bones are gnawed*: and *tempora rodentia* in their idiom is the same with misery or adversity.

and my sinews take
no rest.

ciated during the night-sea-
sons; and the anguish of
teazing gnawing pain or sud-
den frights from dejectedness
of spirits with nervous tre-
mours, never are laid to sleep;
never allow me sound rest or
refreshing slumber.

SECT. 44.

Job xxx.

17.

18. By the great
force of my disease, is
my garment chang-
ed: † it bindeth me
about as the collar
of my coat.

So spreading, and withal †
violent and raging is my in-
flammatory loathsome disorder,
that in every part from head
to foot I am full of misery:
as the garment it has defiled,
it confines me; as a collar to
the

† *Mudge* interprets by the violence of his disorder he was incrustated all around, in a sort of shell, or of a buff waste-coat which stuck as close to him as his shirt collar. *R. Levi* and *S. Jarchi*—as the mouth, or top of a tunic encompasses the neck; so do my sorrows encompass me about. *Schultens* understands by *lebus*, Job's outward garment and by *cuttoneth*, his inner tunic: so that the meaning he supposes is, that within and without he was covered with and involved in troubles. As to the apparel of the ancients, particularly the orientals, they seem not to have affected novelty and variety of fashions. The matter was sometimes costly, the colour dazzling and the embroidery rich and curious, and the changes many; but the same form was retained through ages and generations. They were mostly loose garments, not exactly fitted; with a collar they put their heads through, and a girdle which served both to tuck them up, and carry their money in. See *Levi. Heb. Antiq.* v. iii. p. 235.

As the collar was stiffened more than the other parts *Job* seems to intimate that his coat was all collar.

The *Æthiopic* version makes תשטמני a metaphor taken from a man in the water, whom another who is stronger than he keeps under water till he is drowned. See *Heath* in *Loc.*

SECT. 43. the neck it furrounds, closely adheres to, and compresses me on all sides.

Job xxx.
18.

19 Thus providence hath appointed me a mournful heavy lot; to be reduced to the lowest degree of foul adversity; and made no more account of than common dust and rubbish.

20 My prayers and loudest cries daily ascend, Almighty God, to thee for succour; but thou vouchsafest it not: I arise and implore with the utmost fervour and importunity, as in an affair of the greatest importance, but do not obtain an answer.

21 I am treated in the manner those are, who by bad practises

19. He hath cast me into the mire, and I am become like dust and ashes.

20. I cry unto thee, and thou dost not hear me: I stand up, and thou regardst me not.

21. s Thou art become cruel to me: with thy strong hand thou

s The same form of expression, as *Peters* very properly observes, is used by the Almighty himself *Jer. xxx. 14.* where he declares how he had dealt with his own people, *I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, accari. Literally thou art changed, turned or become unrelenting or cruel, with thy strong hand thou hatest me.* The above author remarks — to hate with the hand, surely is something very different from hating with the heart; and is a plain direction to us how the passage ought to be understood, *viz.* Thou hast dealt with me as if thou hatest me, or as men use to deal with those they hate. He adds, — we shall certainly judge amiss, if we think every thing wrong, which will not suit with the politeness of our manners. If we excel in this respect, it is certain we fall short in others: and it were happy for us, if with *Job's* simplicity we could reach those noble heights of

thou opposest thy
self against me.

tises are become obnoxious SECT. 43.
to the divine indignation: ~~so~~
that I am judged to be a Job xxx.
21.
sinner, and must confess ap-
pearances have not in them
much lenity and tenderness,
rather rigour and severity,
such as is the effect of hatred
wrath or high displeasure.

22. ^b Thou liftest
me up to the wind :
thou causest me to
ride *upon it*, and dis-
solvest my substance.

My former dignity and 22
prospects are made only to
enhance my present adver-
sity; which attacked me ex-
posed and unsheltered with
the

of piety, which are so conspicuous in his speeches, and his character throughout. Some of his commentators indeed have fallen very hard upon him, (particularly the learned *Schultens*, who, I know not why, loves to aggravate every bold expression) and have given him little better quarter than his three friends. It is well for him, that he had a better advocate to plead his cause than any of them. For as to any thing highly criminal in *Job's* speeches, it is what the infallible judge himself acquits him of: where with respect to what had been said on both sides, we find him declaring, once and again, that *Job* had *spoken of him the thing that was right, and that the three friends had not.* Ch. xliii. 7, 8.

^b *Mudge* understands this as only delating the latter clause of the verse before. At the 19 ver. he was so weakened that he could not stand, but was forced to throw himself on the ground and wallow in the dirt. — 20. Stars as one that is puzzled and does not know me. 21. Thou turnest me over and over. 22. As in the *Psalms* thou liftest me up to sling me down; the terror of it he says melted him *מִתְּשִׁיבָה* quite unto the core of his substance, so that he was become a meer shapeless lump of corruption, 24. Only that thy arm would not be let loose upon a shapeless lump, when in the destruction of it there would be only matter of exultation.

SECT. 42. the utmost violence: as dry
 stubble with the wind I have
 been shook, or as the light
 chaff bore aloft and whirled
 about: notwithstanding the
 strength of my mind, and
 integrity of my life, as if rolled
 about by waves, I have en-
 joyed no rest or peace.

Job xxx.
 22.

23 O thou who hast divested
 me of all worldly advantages,
 I am fully assured, I have not
 the least ground to expect
 otherwise, but that ere long
 thou wilt humble me to the
 state of death; and require
 my soul to join that grand
 assembly of separate spirits,
 where all that are alive must
 in a quick succession follow
 me.

24 Nevertheless, it seems long
 that he does not give a finish-
 ing stroke by death; and by
 the grave relieve me; but I
 languish and dye so gradually,
 and

23. For I know
that thou wilt bring
 me to death, and to
 the house, appointed
 for all living.

24. ⁱ Howbeit he
 will not stretch out
his hand to the grave,
 though they cry in
 his destruction.

ⁱ Chappelow renders, surely He (God) will not stretch out his hand to the grave; Though they (death and the House) cry out in his destruction. The words may be interpreted, I am under no apprehensions of sufferings or punishments after death, though the loudest cries are raised against me as the greatest sinner now while I am dying. The ancient belief was that the souls of all men went to *Sheol*, which as in the largest sense, it took in the receptacles both of good and bad souls, was in *Job's* phrase *bet moyed lecol choi*, the house or assembly for all living. *Pet. crit. diff.* 401.

and utter vain cries and prayers, and my enemies raise loud clamours against me in the slowness of his methods of destruction.

SECT. 44.
Job xxx.
24.

25. * Did not I weep for him that was in trouble? was not my soul grieved for the poor?

Was there ever an object of greater distress? or one who lamented with more occasion his hard fate and the obstinacy of his troubles? Has not my life been embittered, and my mind oppressed as people are in the utmost streights of fordid poverty and in absolute want of daily bread?

26. When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

The most vexatious disappointments in matters that greatly concerned me, and on which my desires were fixed, have been added to all my other calamities: as the result of an honest and prudent endeavour for it, I expected the good of earthly happiness, growing pleasure and a lasting prosperity: but the sad issue of

* The words will bear the common interpretation, but the connexion seems better preserved by rendering them, as they may be very literally,—*Did not I weep as one that had a hard day, or, as one hard of day? and was not my soul grieved as a necessitous person?* Both senses are very good ones. But the latter seems preferable as it continues the strain of expostulation; and it appears in many other places how exceeding ready Job was to shew mercy, do good and communicate.

SECT. 44. of all my flattering prospects
 is alas only dilution and defo-
 Job xxx. lation, gloomy overcast me-
 26. lancholy, and dire adversity.

27 Like the miserable man who is afflicted with an inward inflammation; or agitated and distracted with violent cholicky complaints; such hath been my perplexed restless condition: before I could compose and a little quiet my tumultuous thoughts under one species of alarms or anguish, another hath succeeded and quite weighed me down.

28 Burnt up with internal heat, I needed not the sun's scorching rays to die sable my complexion, or set me off as a most disconsolate mourner: in the most public manner I have complained and
 ; requested

27. My bowels boiled and rested not: the days of affliction prevented me.

28. ¹ I went mourning without the sun: I stood up, and I cried in the congregation.

¹ *Bochart* interprets the Hebrew word *cedar* of that tawny brown complexion which the *Arabs* are remarkable for, occasioned by the solar heat: and that *Job* is to be understood as saying after the manner of the prophet, *Isa.* li. 21. *I am drunken but not with wine — I am black but not with the sun.* Perhaps the sense may be, I go mourning in darkness without light or comfort: I rise up to defend myself and complain in the assembly. *Mudge* renders *I came on dark complexioned without sun: while I am standing in an assembly of the people I must be crying out.* As to the negro blackness it seems to have been accounted for in ancient times from the solar heat; though that, with the power of imagination, the methods used to improve the colour, and the supposition of a *corpus mucosum* under the epidermis, hardly remove all difficulties.

requested justice but justice SECT. 44.
is denied me.

29. ^m I am a brother to dragons, and a companion to owls.

What is my condition, and my sighs and cries more properly to be compared to, than that of dragons or sea-monsters with their wailings and howlings? and my solitary doleful strains than to the screeches of ostriches, or the hootings of birds of night and darkness.

30. ⁿ My skin is black upon me, and my bones are burnt with heat.

My skin hath taken a tawny 30
black hue proceeding from
my

^m As has been already observed, this is an *Arabic* form of expression, denoting not only *kindred* but *similitude of conditions or manners*. And by *dragons* is meant *serpents, sea-monsters, or crocodiles*: as by *benoth jayyanab, female ostriches*. The hissings of the former of which Mudge reckons, have some resemblance to sighs; and the melancholy hoot or screech of the latter to the cries and groans of a man in pain. The prophet *Micah* seems clearly to express this, *Ch. i. ver. 8*. I will wait and howl, I will go stript and naked: I will make a wailing *catanim, like the dragons or crocodiles*, and mourning *cibnoth jayyanab*, as the owls. Literally, daughters of the ostrich, or female ostriches.

ⁿ There seems to be a remarkable similarity betwixt this passage of *Job* and the following one.

————— Ardet felle siccato jecur
Totumque lentus sanguinem excoxit vapor,
Primam cutem consumsit: hinc aditus nefas
In membra fuit: abstulit costis latus:
Exedit artus penitus, et totas malum
Hauit medullas: ossibus vacuis sedet:
Nec ossa durant ipsa; sed compaginibus
Discussa ruptis, mole collapsa, fluunt.

Sen. Her. Ott. 1222.

SECT. 44. my afflictions: and the moisture and marrow of my bones seems exhausted, and even the bones themselves scorched with my raging disorder.

Job xxx,
30.

31 In all instances that can affect a man's earthly state I have suffered the greatest change: extreme sorrow is substituted in the place of joy, and funeral solemnities where the rites of festivity were once observed.

31. My harp also is turned to mourning, and my organ into the voice of them that weep.

CHAP. XXXI. SECT. XLV.

Job makes fresh and strong asseverations of his virtue and integrity. In particular how he had guarded against incontinence, treachery and adultery. Against injustice and partiality respecting his domesticks: and iniquity or inhumanity as to the poor and needy, fatherless and helpless. Ver. 1—24.

J O B xxxi. 1.

SECT. 45. **N**otwithstanding my heavy calamities, and many unjust charges, I can vindicate

Job xxxi.
1.

J O B xxxi. 1.

° I made a covenant with mine eyes; why then should I think upon a maid?

° Most commentators express an unusual satisfaction in, and high applause of the sublime morals of this chapter: and those who elsewhere fall into censures, here admire Job's integrity; that where an omniscient God was the alone witness, he was yet true to the engagement. *Heath* is at great great pains to shew that *Bethulah* signifies the idol

cate my moral character in SECT. 45.
 all respects. Particularly, as Job xxxi.
 to modesty and chastity; I 1.
 early entered into the most
 sacred and inviolable engage-
 ments to guard all the avenues
 of temptation: on what ac-
 count then, or for what reason,
 should I ever entertain a
 thought of deluding and
 corrupting any one's hand-
 maid ward or daughter?

1. P For what
 tion of God is
 there from above?
 and

For what rational expecta- 2
 tions could I cherish of the
 divine

idol mentioned by *Eusebius, Prepar. Evangel. Lib. 1. cap.*
 10. from the history of *Sanconiatbon, the anointed stones*: or
 of that kind called in scripture the *Teraphim*; which *Jack-*
son thinks, were *images of gold, silver, and other metals*, to
 represent the figures, motions, and influences of the elemen-
 tary mundane substances, and the gods inhabiting them;
 which they consecrated by invocations and magical rites;
 believing the gods, to whom they were dedicated, would
 be propitious to them, inspire their images, and reveal their
 will by them. See *Chron. Antiq. Vol. III. p. 3.* Not only
images the above author takes to be of this number, but
 also *rude stones and pillars*. He understands *Bethulah* to be
 a corruption of *Beth-elohim*, and that this was the name
 given to the place where the *Teraphim* and the like idols
 were kept. See *Judg. xvii. 5. Meimon. Mor. Nechoh.*
C. xxix, xxx. p. 3. Hyd. Rel. Pers. C. v. p. 128. The
 author's ingenious conjecture ought to be acknowledged:
 but the meaning of the text as *Mudge* observes seems to be
 expressive, how carefully *Job* had guarded against the first
 avenues of incontinence, with regard to the maiden daugh-
 ters, or wards of others. And as *Michaelis* remarks, he
 set a watch before both his eyes and his heart. As it may
 be rendered *for* instead of *with* my eyes See *Matt. v. 28.*

P The most ancient and simple idolatry, (an argument of
 the book's antiquity) is mentioned afterwards. *Job* may

SECT. 45.
 Job xxxi.
 2

divine favour in the known wilful disobedience of one of his obvious certain laws? or what happiness here or hereafter, from a crime which carries along with it, its own punishment; at once dissipates the vigour of the mind, and destroys its noblest hopes and purest pleasures; subjecting men to inevitable future misery in the final just retribution.

and *what* inheritance of the Almighty from on high?

- 3 As to the natural result of such an enormity, he who commits it, must be liable to perpetual apprehensions of calamities: and it is hardly conceivable into what farther crimes and greater miseries, that he is not always aware of,

3. Is not destruction to the wicked? and a ⁹ strange punishment to the workers of iniquity?

here be alluding to *Zophar's* expressions, Ch. xx. that *chalek*; portion; *venachalath* and inheritance which he represents as appointed the wicked man of God: and which he may be intimating, would very justly have been his lot, had he acted in this criminal manner.

⁹ *Strange, necer*, R. *Levi* renders *calamitas aliena et extranea*. Buxtorf. *insuetum et insolitum exitium*. Targum, *tabirab, animi confractio, vel consenuatio*: and the Arab. *nacron* and *moncaron*, *Res infelicissima portentosa et insolita*. Gigueius. The expressions gather strength, destruction signifies a very grievous calamity: and *Schultens* interprets *necer* strange as admirably describing the natural punishment of lewdness: the more these forbidden waters are drawn, the more ardently they are thirsted after: their plenty creates want and poverty: they render the whole life a most turbulent and distracted one: and they affect posterity.

of, he is head-long plunging SECT. 45.
himself.

4. Doth not he
see my ways, and
count all my steps?

Such dishonourable and Job xxxi.
3, 4.
pernicious practices, how in-
dustriously soever they might
be concealed from men, I
am certain, must have been
naked and open in all their
deformity before an omnisci-
ent God: I do not wish my
own testimony alone to be
taken: but do appeal most
solemnly, for my innocence
in this respect, to the divine
testimony and unerring re-
gister of my most private
actions, minutest circumstan-
ces, and the whole progress
and conduct of my life.

5 If I have walked
with vanity, or if
my foot hath halted
to deceit;

If I have worn disguizes, 5
acted in a perverse insincere
manner, or associated with
persons of blemished charac-
ters, and profligate loose
morals: if I have troden
softly, and been extreme art-
ful to execute undiscovered
any fraudulent base designs,

6. * Let me be
weighed in an even
balance, that God
may

I submit with all readiness 6
to the strictest scrutiny: my
C 2 partial

* *Schultens* renders this *amicius et ex affectu*; as he
files it, *Let God know my innocence and cease to afflict me*;
but *Chappelow* (and the words will bear his interpretation)
much more agreeably both to the character of *Job* and the
design of the passage, *Let him, or let any one weigh me in
the*

SECT. 45.
 Job xxxi.
 6.

partial friends have suggested such things: but poise equally for me the scales of exact divine justice, and let it appear before God and man, whether I am an honest person, or an hypocrite: to the former it does appear; and is perfectly known, that there is no allowed wickedness or perverseness in the inmost recesses, or most secret motions of my heart and mind.

- 7 If I have knowingly and deliberately deviated from the regular plain path of moral truth and social virtue: and mine ambitious or covetous desires have been immediately raised to compass by any means, what mine eyes beheld that would render me richer and greater: and if any goods that ever I possessed were the effect

may know mine integrity.

7 * If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

the balances of justice in opposition to false balances, not that God may know, but for God knoweth my integrity.

* *Bolduc.* interprets, *si cum agrum meum meterem declinavi pes meus, de via terminali in agrum proximi, et post oculos meos pulcras videntes segetes abiit cor meum, &c. feram et alius comedat, &c.* If the laws of interpretation would allow it, one would not object to so natural and rural a description. Perhaps, the plain meaning may be, if I have declined from the paths of strict justice, to take what was not my own, or so much as eagerly covet another's property; and if there was any thing in my hands which stained them, being got by rapine extortion, or in any unlawful way of gain.

effect of rapine treachery or corruption : SECT. 45.

8. [†] Then let me sow, and let another eat, yea, let my offspring be rooted out.

Let my part be the care and labour of tilling plowing and sowing land, but let another take the fruit and profit of all my industry. I will add more, let nothing that proceeds from and concerns me, or wherein I place my happiness ever prosper, or be succeeded.

Job xxxi.
8.

9 and 10. If mine heart have been deceived by a woman, or if I have laid wait at my neighbours door: Then let my wife ^u grind unto another

If my unguarded loose de- 9, 10.
fires have been captivated by the artful and insinuating stratagems of a female wanton; or if I have forgotten the detestable crime, and industriously

C 3

[†] *Schultens* strains this figure much farther than it will bear, as the learned and judicious Dr *Grey* seems to suppose by leaving out of his interpretation several expressions. His paraphrase runs — *Then will I bear with an equal mind, as now with an unequal one, that God shall root me up with all my estate and hope, and proceed to root me up to eternity. I will profess myself most worthy both of these and of the everlasting judgments of God upon me, and those that are sprung or ever shall spring from me.*

^u *Grotius* and *Vatablus* interpret this, “ Let my wife be “ slave to another man.” The metaphor is taken from *Mills*, which as the learned and ingenious Bishop *Garnet* hath observed, are mentioned by the oldest heathen writers, as having been the employ of women only; who had a kind of madrigals called *ωδαι επιμυλιαί* *Mill songs*: where were frequent scenes of lewdness and all kinds of revelling. *Job's* meaning therefore seems to be this, Let my wife become an adulteress, nay a common prostitute. Vid. *Hom. Odyss. v. 107. Edit. Barn. in Notis. Iliad. n. 104. Jul. Pollux. onomast. l. vii. Ath. Deip. L. xiv. Arist. Nub. Schol. Lect. v. Sc. ii. Plut.*

SECT. 45. duftoriously fought the forbid-
den pleasure of difhonouring
Job xxxi. the marriage bed: as in juftice I deserve, let my wife
10. difsolve the conjugal obligation, and her lascivious brutish luft wander without restraint.

another, and let others bow down upon her.

- 11 For this is an utterly inexcusable and moft aggravated transgression: yea it is an enormity fo clear and confeffed, that all men of any equity or virtue, reason or confcience must agree with one consent moft heavily to censure, condemn and punish it.

11. For this is an heinous crime, yea, it is an iniquity to be punished by the judges.

No

Plut. Symp. Ch. iv. n. 6. *Bochart. Hier.* L. ii. c. 13. *Theoc. Idyl.* iv. *Hor. Sat.* L. i. S. 2.

^w *Schultens* understands by *Pelilim arbitratoria*, a crime fo clear, that every one by his own judgment immediately condemns it: the learned *Peters* hath taken very great and good pains to determine the sense of this word — and very juftly observes that both in this ver. the 28 and many if not all other places, it is expreffive of refolving doubts and controversies; and declaring what reason virtue and confcience dictated in the case; not an authoritative judging, and magifterial deciffion as done by civil judicatures, which is always rendered by *mifphat* and *fbaphat*. *Pref. Cr. Diff.* P. ii.

However there are abundant proofs that adultery was both very early, and has been almoft univerfally punished with the greateft rigour: the *Canaanites* seem to have had a custom if not a law for burning the adulterers. *Gen.* xxxviii. 24. &c. *Tacitus* fays the ancient *Germans* thought nothing cruel which was inflicted for this crime.

12. For it is a fire that consumeth to destruction, and would root out all mine increase.

No less could be expected from it, than the inconceivable torments of future punishment in an endless eternity: and whatever I was possessed of in this world, houses, land, family, children, I should make no question must all be sacrificed, and yet not avail to expiate, or be sufficient to atone for the guilty passion.

SECT. 45-
Job xxxi.
12.

13. If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:

If on account of their inferior rank, and dependent condition, I did not, in all matters that related to my man-servant or maid-servant, strictly regard the laws of justice and equity; but was arbitrary partial and selfish in my domestic management.

14. What then shall I do when God * riseth up? and when he visiteth, what shall I answer him?

What excuse or apology can I make, when an omniscient and unbiaffed Deity riseth up from his judgment seat to pronounce definitive sentences upon me and all mankind: and when he appears to canvass and fully enquire into both my secret incentives and public actions, what defence can I make, or how when thoroughly disclosed, stand collected?

Whatever

* The same word *arise* is used here as in Ch. xix. 25. — and exactly in the same sense for *arising to judgment*.

SECT. 45.

Job xxxi.

15.

Whatever accidental differences there may be, are we not equal in our original? Did not the same Almighty Creator who produced, contrived, and adjusted all the organs and senses in my curious contexture, in like manner form and proportion his?

- 16 If I have penuriously withheld from the necessitous and distressed poor, that supply of wages or alms, which they most earnestly solicited, and which consistent with humanity I could not a moment refuse them: or if I have delayed or disappointed the afflicted widow's reasonable expectations:

- 17 Or through a narrow unsocial, and inhospitable spirit and temper have expended my substance principally upon my own indulgence: and the friendless starving orphan hath not partaken of what plenty was set on my table:

- 18 (I have done much more than suffered him to partake, few parents have better instructed and wholly provided for

15. *v* Did not he that made me in the womb make him? and did not one fashion us in the womb?

16. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail:

17. Or have eaten my morsel my self alone, and the fatherless hath not eaten thereof:

18. (For from my youth he was brought up with me, as *with* a father, and I have guided her

v Schltzen's remark here is extremely just, that it is a noble sentiment; breathing heavenly philosophy!

her from my mother's womb.)

for their own children, than all my life I have done for the fatherless and destitute: and so long as I can remember, I have treated with the utmost tenderness, relieved conducted and most zealously pleaded for the disconsolate widow.)

SECT. 45.
Job xxxi.
19.

19. If I have seen any perishing for want of cloathing, or any poor without covering:

If ever I have seen any fellow creature in danger of perishing by the inclemencies of seasons for want of necessary cloathing; or even one worthy man neglected and scorned, because his narrow circumstances did not afford and enable him to appear above contempt.

20. * If his loyns have not blessed me, and if he were not warmed with the fleece of my sheep;

If the visible decent covering, of his loins and back, have not declared me a compassionate person and deserving of thanks: if he were not over his whole body kept warm and comfortable by means of my woolly fleeces.

21. If I have lift up my hand against the fatherless, when I saw my help in the gate:

If in any public court of justice, I have lift up my hand to oppress, give a wrong judgment.

* These passages are not more plain and obvious, than they are elegant and beautiful; and by an *Arabic* idiom, or as *Bochart* calls it *prosopopeia*, the loins are made to bless, that is the man for the warmth he received, occasioned to be highly thankful.

SECT. 45. judgment or pass an hard sentence against the injured orphan; and deprive him of what was strictly his due; however it appeared that I might have been supported and defended in doing it, by others, partial judges or corrupt assessors:

Job xxxi.
21.

22 Then let me fall a dreadful sacrifice to the utmost violence and inhumanity of popular resentment and fury: and be utterly disabled from making the least defence or resistance: let an ungovernable, vulgar, and savage mob pull me in pieces, tear my flesh, and break my bones.

23 For I sincerely dreaded an heavier destruction which an infinite

22. Then let mine ^a arm fall from my shoulder blade, and mine arm be broken from the bone.

23. For ^b destruction from God ^{was} a terror to me; and by

^a It is not expressed in our translation, but *arm* as *Mercer* reads very properly is the arm from the shoulder to the elbow, and the latter word that part of the arm from the elbow to the hand. In the foregoing verse he had said—If I have lift up my hand, &c. in this let the *upper part* of my arm, &c. and let the *lower*.—*Peters* interprets this—as the expressions indeed seem to denote, let me be pulled in pieces by the mob:—A method of justice probably but too frequent in the infancy of states; and which as they grew more and more civilized, was always discountenanced and suppressed. *Prof. C. D. 8.*

^b מוֹד, *Ed* rendered *destruction* is the very same word used *Ch. xxi. 30.* to denote a *future judgment*: and in the last expression there is a peculiar conciseness and elegance, *Lo ucal I could not, it was not in my power, I was not able*: there is nothing in the original for *endure*, neither does the addition

by reason of his
highness I could not
endure.

infinite GOD can bring me SECT. 45.
to: and the tremendous Job xxxi.
thought of that future judg- 23.
ment, to which I and all
mankind are accountable, re-
strained me: when I reflected
on the divine authority and
supreme majesty I could never
do it.

S E C T. XLVI.

*Job proceeds in his vindication from character :
instancing in avarice and idolatry, malice re-
venge and inhospitableness. He adds, that he
never had occasion to make use of screens, or
subterfuges to avoid indignities. He again ex-
presses his most earnest desire of a divine audit :
and declares that whatever allegations or charges
could be raised, he himself would produce before
the Almighty and reply to them. He concludes
with a beautiful rural simile. Ver. 24.
to the end.*

J O B xxxi. 24.

IF I have made
gold my hope, or
have said to the fine
gold, *thou art my*
confidence :

J O B xxxi. 24.

IF my mind hath been so SECT. 46.
sordidly grovelling as to Job xxxi.
amass and esteem gold, under 24.
the notion of happiness, and
as affording ground of ratio-
nal and lasting satisfaction :
or if with a passionate and
extravagant fondness and
foolish

addition of it seem to improve the sense, rather hurt the
beauty.

SECT. 46. foolish careſſes I have ſaid to
 the choiceſt and moſt valu-
 able gold, thou art a ſolid
 foundation for my unſhaken
 firm confidence, upon which
 I can always rely for ſafety,
 tranquillity and bleſſedneſs.

Job xxxi.
 24.

25 If my weak and vain heart
 was elated with pride and
 arrogance: or if in the height
 of exulting pleaſure, I in-
 dulg'd to a degree of ſenſu-
 ality and intemperance, be-
 cauſe wealth flow'd in upon
 me in the greateſt plenty;
 and fooliſhly boaſted, becauſe
 my induſtry was proſpered
 with large acquiſitions:

26, 27. If I contemplated the
 world's grand luminary, when
 it ſhone with the greateſt
 luſtre, and diffuſed moſt exten-
 ſively its important favours: or
 if I ſurveyed the leſſer light,
 travelling in the perfection of
 its

25. If I rejoiced
 becauſe my wealth
 was great, and be-
 cauſe mine hand had
 gotten much:

26 and 27. If I
 beheld the ^c ſun
 when it ſhined, or
 the moon walking
 in brightneſs: and
 my heart hath been
 ſecretly enticed, or
 my mouth hath kiſ-
 ſed my hand:

^c *Schultens* ſeems inclined to underſtand by the ſun *gold*,
 and by the moon *ſilver*; or by both terms, the opulent
 powerful and more exalted part of mankind: but it is diffi-
 cult if poſſible to make the whole paſſage agree to any
 other ſubject than the moſt early ſpecies of idolatry, and
 the only one *Job* mentions, which as *Peters* obſerves has
 been very properly urg'd as an argument for the antiquity
 of the book: And that *reached up the hand to touch the*
mouth — not bowed the head towards it, was the *ſlighteſt*
tendency towards idolatry. The *Heb.* is not *my mouth hath*
kiſſed my hand, but *my hand hath kiſſed my mouth*.

its beauty, and displaying its SECT. 46.
 paier rays; and ever felt in Job xxxi.
 my misguided heart the most 27.
 distant tendency, to express
 an undue reverence for them
 as Deities, or even the resi-
 dences of Gods: whatever
 custom prevailed, if I gave
 the least token of homage, or
 ever raised my hand to touch
 my mouth, and pay them
 more regard than was due to
 GOD's glorious workman-
 ship.

28. This also were
 an iniquity *to be pu-*
nished by the judge :
 for I should have
 denied the GOD *that*
is above.

This also were an iniquity 28
 so plain and determinate, that
 a person of the utmost can-
 dour and mildest disposition,
 if he were put to judge of it
 would certainly condemn it;
 for no less could be under-
 stood thereby than a tacit
 denial of the supreme autho-
 rity; and ascribing honour to
 the inanimate creature, which
 was due only to the ever-
 living Creator, GOD blessed
 for evermore.

29. If I rejoiced
 at the destruction of
 him that hated me,
 or lift up my self
 when evil found
 him :

If the sudden death, or 29
 total irreparable ruin of my
 most ungenerous and inve-
 terate enemy, gave me a
 secret malicious pleasure : or
 if upon hearing of his disasters
 and calamities, I raised myself
 up cruelly to insult, and proud-
 ly triumph over him fallen :

(So

SECT. 46.

Job xxxi.
30.

(So far from that, I cannot charge my mouth with intemperate expressions and opprobrious language; nor so much as my heart with a private wish, that his life might be short'ned or embittered.)

- 31 If my domestic servants, however they have expressed them-

30. (Neither have I suffered my ^d mouth to sin, by wishing a curse to his soul.)

31. ^e If the men of my tabernacle said not, oh that we had

^d *Schultens* remarks that $\eta\eta$ does not properly signify the mouth, the tongue, or speech; but the palate taste or judgment and inward sense of the mind: the meaning then is, that *Job* had not in his breast or heart ever harboured such rancor and bitterness as to ask of God his enemy's soul, or with his death,

^e *Chappelow* interprets this of the enmity *Job's* domestics shewed to him: *Schultens* from *Ikenius* — That so great was *Job's* hospitality that the men of his tabernacle might truly say, that nobody could give or shew a person who had not been filled with his dainties. That his house or tent was placed in the most public situation, was always open, and his table spread for all *Arabia*. Others interpret it of the resentment his domestics expressed against his enemies: a similar passage to which is found in *Homer* respecting *Achilles*, which the poet softens, such savageness out-raging nature, and going quite beyond what the most fierce and violent, cruel and implacable of men can arrive at; so that he only wishes his heart would permit him to eat or devour *Heclor*. But *Statius* in his *Thebais* represents *Tydeus* even in the pangs of death as gnawing of his enemy. *Mudge* understands it of the peevishness of his servants, for the trouble his hospitality gave them; and that this peevishness would be strongly aggravated by another translation, which appeared to him more natural (as flesh is seldom used for meat) we could eat him raw (meaning their master *Job*) for giving us this trouble for every stroller that goes about the country. It is observable of this and many other the like idioms, that they bear opposite and contrary senses: and thus is expressed either an inordinate hatred and the utmost

had of his flesh! we cannot be satisfied.

themselves since my adversity, did not in the height of my power thus declare their most affectionate and entire regard; saying we serve the best of masters, and the most liberal and hospitable of all mankind, we can never sufficiently testify our respect and esteem for him.

SECT. 46.

Job xxxi.

31.

32. The stranger did not lodge in the street: but I opened my doors to the traveller.

My liberality and bounty 32 were not confined to acquaintance and neighbours: strangers and sojourners at my expence were provided with decent lodging and all proper accom-

utmost rancour; or an excessive affection and extreme fondness: are not instances of both in common use in our own language? And as nothing had been premised of the bad behaviour of domestics, at least not during his prosperity, and from the *im-lo* a new sentence seems to begin here, may not the passage most properly and naturally be understood of the entire affection of his servants as if they had said — he is the best of masters, not only provides for our support, but would starve himself rather than any man should want; then the next verse comes in with the greatest propriety. *Schultens* mentions from *Hatim Tajus* in *Hamas* a custom of the *Arabs* expressive of their peculiar extreme hospitality, viz. to put out the fire when they entertained a stranger, that he might not observe whether his host eat or not; but the former plentifully refresh himself, though the latter often, lest there should not be sufficient for both, did not at all partake with him. He farther remarks from the same author, that benighted strangers in *Arabia*, by way of seeking lodging usually made a kind of barking noise, which the neighbouring dogs answered, and all the people were immediately in the greatest haste not without emulation, which should receive the stranger and obtain the honour of a recent act of generosity or hospitality.

SECT. 46. accommodations : and my
 { Job xxxi. 32. } tabernacle was so publicly
 placed; and its doors so constantly open as to admit and invite the weary traveller, where ever he came from, or whatever had brought him there, to rest and refresh himself.

33 If I concealed excused or palliated any offences and transgressions, which I was conscious I had committed in the mean manner of too many; and in particular of our first parent, by seeking subtleties, flying to hiding places, or endeavouring to remove the guilt.

34 Was I, as impious wicked men commonly are, only deterred

33. If I covered my transgressions as Adam : by hiding mine iniquity in my ^f bosom.

34. Did I fear a ^s great multitude, or did the contempt of

^f *Be-ckobbi* — R. *Levi* renders by *be sithri, in occulto, vel secreto meo, in concealing myself, or in my lurking place.* The *Targ. of Jonathan*, and of *Jerusalem*, with *Hott.* in *Smegm. Orient.* and *Cover.* as in our *English* translation *in sinu, in my bosom*, i. e. with secrecy affection and pleasure. The former seems more agreeable to the context, and design of the passage.

^s *Peters* very pertinently remarks here, what it was kept men in awe in those ancient times : wicked men I mean, says he, (for *Job* acted from a much better principle) and deterred them from enormous crimes : it was the rage of the multitude, or populace ; who naturally judge, or rather feel what is right, but whose passions are strong ; their counsels, resolutions and actions precipitate. Or else it was the contempt of families, (as *Job* expresses it) or the public shame of being condemned by the neighbouring families or tribes assembled for that purpose.

of families terrify me: that I kept silence, and went not out of the door:

terred or restrained from enormous crimes by the dread of popular fury, or the rage of the multitude? or else was it the public shame of being condemned by the neighbouring families, or tribes assembled for that purpose, which kept me in some bounds? Did I ever hold my peace concerning the crimes of others lest they should upbraid me with some equal ones of my own? or keep my house to avoid insults and outrages from their being known to all the world?

SECT. 46.
Job xxxi.
34.

35. ^h O that one would hear me! behold, my desire is that the Almighty would answer me, and that mine ⁱ adversary had written a book.

All I desire or want, to clear my character, and maintain mine integrity, is a fair impartial hearing: or an opportunity before a just judge, to represent my own case in a true and proper light. Lo here is my sign or pledge, let the Almighty vouchsafe to examine and make me to

^h It might better be rendered as the above author observes thus: *Lo here my sign or pledge, let the Almighty question me,* for the Hebrew word equally signifies — *Let him answer me,* or *let him make me to answer.* There being no *Hiphil* conjugation of the verb *אָנָּן* but the *Kal* supplying the want of it. See a similar instance in the Greek of *Luke xiv. 3.*

ⁱ The *Ish-rib-i* adversary, actor litigator or prosecutor, not the Almighty as *Schultens* supposes, but one of his friends who accused him. Literally it is *the man I am contending with.*

SECT. 46. answer him: and mine accusers let them desist from their uncharitable groundless censures; and produce in writing and proper bills of indictment their charges.

Job xxxi.
35.

36 In the presence of a God of truth and equity if I would not glory to produce it myself and submit to the strictest scrutiny! and am fully certain that their strongest allegations would only serve to vindicate my innocence, and place my piety and virtue in a more conspicuous point of view.

37 Precisely as it has been acted, whether in public or private,

36. * Surely I would take it upon my shoulder, and bind it as a crown to me.

37. ¹ I would declare unto him the number of my steps, as

* *Schultens* supposes the ancient custom here alluded to of hanging a sword on the shoulders, mentioned by *Homer* *Iliad* ii. *Facitus*, Ann. i. 35. and *Vitrina* in *Jsa.* ix. 4. He adds — that he hung a sword about his neck is the same in the *Arabic*, as he constituted him a prince, and he received a sword to be hung about his neck — he was inaugurated a prince. The principal ensigns of royalty among them being a sword and a crown: The following verse, he reckons favours this interpretation; where he shews how he would go with a princely magnificence, adorned with this book and bill of indictment as with a sword and a crown.

¹ *Schultens*, *Cocceius*, &c. seem to understand this as borrowed from military men, leaders or wrestlers; and of *Job's* intrepid courageous entrance into the divine presence: that he would measure his steps, or dispute his ground step by step: may it not rather refer to his debate with his accusers? but if it be necessary to interpret it of approaches to the Almighty, is there not a resemblance to that passage of *Abraham* meeting with the angels and conversing with the Lord?

as a prince would I
go near unto him.

private, I would distinctly go over all the particulars of my past life; and conscious of my integrity, neither doubting the righteousness of my judge, without any perplexing fears or jealousies, with perfect calmness and intrepidity I would expect the issue of this open final trial.

SECT. 46.
Job xxxi.
37.

38. If my land
cry against me, or
that the furrows like-
wife thereof com-
plain:

If that land which I have possessed exclaim against me, as not its true owner, but unjust occupier: if the furrows thereof, as it were, weep lament or groan when my plough
D 2 turns

Lord? or *Jacob* wrestling with the angel? And does not *Job's* repeated and most earnest request of a divine appearance, intimate that such appearances had been frequent, would not be very extraordinary in that period, and consequently afford an argument of the very early antiquity of *Job's* age and time.

Mudge and others reckon these verses should follow the 36th, and that the words of *Job* ended at the 37. They are equally nervous and beautiful: and by no means improper for a conclusion: in those ages of simplicity and agriculture, if he was guilty at all, *Job* must be supposed guilty in the instances here mentioned; and do we not as it were hear and see the lifeless clods exclaiming against an unjust possessor; and the earth, the furrows and most fertile soil groaning, refusing virtue and turning barren in abhorrence of a wicked owner? See *Gen.* iv. 10. *Habak.* ii 11. There is another interpretation of the *Latins*, *Philip. Them. Dionys. Lyran.* and *Meibom.* in *Spec.* ii. p. 5. which deserves mentioning, *viz.* referring the words to the earth and soil, which *Job* is supposed appealing to — for his proper usage of, not neglecting its manure, exhausting its virtue, nor in any respect abusing the very ground. This is ingenious, but the other probably the sense of the author. *Schmiedius* applies them to all *Job's* enjoyments and expectations.

SECT. 46
 Job xxxi.
 38.

turns them up, as in the hands of a stranger not their right master :

39 If I have fared sumptuously of the produce and strength on the earth, without satisfying their just demands in money who laboured to render it fruitful: or by delays of payment, or scantiness of wages, hard usage, or work beyond their strength have caused that any of those most necessary persons, and in some sense owners of the fruits, having taken the greatest pain about them, have hazarded their lives, or come to an untimely end.

40 Let thorns and thistles grow in the barren and unprofitable soil, instead of rich crops of wheat: And the most loathsome poisonous weed spring in the rude uncultivated land, in the room of large store of barley. Let husbandry and prosperity be at an entire end with me. Thus *Job* concluded his important controversy with his three friends.

39. If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life.

40. Let thistles grow instead of wheat, and cockle instead of barley. The words of *Job* are ended.

SECT. XLVII. CHAP. XXXII.

Job having finished his defence, and his three friends not replying; Elihu not satisfied with what either party had suggested; undertakes Job's confutation in a different and as he believed more effectual manner. He apologizes for his youth. He expresses his veneration for length of days: and yet supposes wisdom not inseparably and necessarily connected with it; even in the instance under consideration, he expresses, how greatly he had been disappointed in his expectations from years and large experience. Therefore, he could not withhold himself from declaring his sentiments; and he promises it should be done with the utmost freedom and impartiality. Ver. 1. to the end.

JOB xxxii. 1.

SO these three men ceased to answer Job, because he was righteous in his own eyes.

JOB xxxii. 1.

THE issue of this long SECT. 47.
protracted and truly Job xxxii.
important debate betwixt Job
and his three friends was,
that they gave in no farther
answers; because as they in-
sinuated, he would not be
convinced of his unrighteous-
ness; nor ever be persuaded,
however plain they should
prove it, that the man who
had been thus remarkably
afflicted, ought to revoke his
pretences to piety and virtue,
and confess his enormous
transgressions.

SECT. 47.
 Job xxxii.
 2.

Then appeared, Elihu the son of Barachel, the Buzite of

2. Then was kindled the wrath of ^m Elihu the son of Barachel

^m *Elihu* is supposed to be of the posterity of *Buz*, the son of *Nabor*, the brother of *Abraham*, therefore related to *Job*. By kindred of *Ram* or *Aram* is understood the sons of *Kemuel* the brother of *Uz* and *Buz*. *Gen.* xxii. 21. *Grotius* says, *Elibu* — de cognatione *Ram*. — id est, *Syrus* origine. Nam *Buzus Nachoris Syri filius*. *Ram* et *Aram* inter se commutantur. Vid. *Grot.* in *Loc.*

As *Peters* observes *Elihu* had been all the while very attentive to this debate betwixt *Job* and his friends; and utters not a word till both sides had done speaking; and then shews, that a stander-by, though of less abilities and penetration, may sometimes see farther into a dispute than they who are eagerly engaged therein, and by having their passions raised to an undue height, are very apt to carry things to an extreme on the one hand and on the other. This useful moral presents itself to us in the strongest light, from the present description here given of *Elihu* as a young man, of little knowledge and experience in comparison of the other speakers, famous for wisdom, and venerable for their years. The apology he makes for himself is this, that he would not presume to interpose in the debate, till they who were his elders had done speaking — *I said*, &c. But however, as God giveth to every one their share of understanding, and as he then found in himself a strong impulse to speak, he would deliver his opinion with all freedom, and without flattery, or a partial inclination to either side — *Let me not*, *I pray*, &c. The substance of his speech is this, — that it was a great fault and folly in the three friends, to charge *Job* with supposed crimes, upon his denial whereof they had nothing more to say, no evidence to produce in support of the accusation. On the other hand, he blames *Job* for some intemperate expressions he had used, and for the manner of his defence which he thought liable to great exception. — That while he pleaded his innocence so much, and called so earnestly upon God to bring him to his trial, he did not well consider the infinite distance betwixt God and man; that his own unerring wisdom was the sole guide of his actions, and that he was not obliged to give account of them to any of his creatures

rachel the Buzite of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

of the kindred of Ram, to be highly incensed: against *Job* and his vindication of himself he shewed an extreme displeasure; because as he apprehended the tendency of his discourses was rather to support his own character and integrity; than to assert and maintain the wisdom and equity, of the great Governor of the world in his dispensations.

SECT. 47.
Job xxxii.
2.

3. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

He was also concerned, 3. and full of indignation at *Job's* three friends; inasmuch as they had advanced nothing that was rationally and solidly convincing, to prove him guilty of impiety and iniquity; and yet had proceeded overhastily to condemn, and load him with the heaviest censures.

4. Now Elihu had waited till Job had spoken, because they were elder than he.

Now Elihu had long expected to hear, what *Job* had declared fully answered by his friends, without any necessity for him to interfere; D 4 because

creatures *Behold in this, &c.* Ch. xxxiii. 12, 13. *Light-foot* supposes *Elihu* the author of this book, however it is very observable, that it must have been written in an age, when authority generally followed years, and men had just so much of a superior authority over others to advise and persuade, as they could out-number them in years: *Crit. Diff.* 4to. p. 94.

SECT. 47. because they were much elder persons, therefore might be supposed to have wisdom and experience in a much higher degree of perfection than he could pretend to.

Job xxxii
4.

5 When he plainly perceived, that they had delivered all they intended, and yet had not cleared up the difficulty, either proved *Job* guilty, or acknowledged him innocent, he could not suppress an unusual warmth of temper and ardour of resentment.

6 And Elihu the son of Barachel the Buzite, addressed the audience to the following purpose: I am but of a short standing, you of a very long one, therefore I have hitherto declined speaking; indeed deemed

5. When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6. And Elihu the son of Barachel the Buzite ⁿ answered and said, *I am* young and *ye are* very old, wherefore I was ^o afraid, and durst not shew you mine opinion.

ⁿ *נָתַן* *respondit answered*, signifies not only to reply to something that has been said before; but to introduce a discourse, corresponding to some inward passion, or suitable to some present occasion. As the images and ideas in the primitive language were taken from those rural affairs with which mortals were first conversant: the primary sense of this word may be a *furrow*, and the secondary taken from the correspondence of it to the *ridge*, or to the adjacent furrows in length distance and depth. See *Hes.* x. 10. Afterwards it was used to denote the various species of discourse or conversation. *Taylor in verb.*

^o *Schultens* following *Nachmanides* interprets this, *through modesty humility and fear, I, as it were, hid myself, as serpents upon the sight of a man hide themselves and creep to his feet.*

deemed it a piece of pre-^{SECT. 47.}
sumption, before all my elders ^{Job xxxii.}
were silent, to declare my ^{6.}
sentiments.

7. I said days
should speak, and
multitude of years
should teach wif-
dom.

My real thoughts were, 7
judging how men's talents
improve by the most favour-
able opportunities in a long
course of years, that the sub-
ject was in much abler hands;
those who have long been
making observations should
be heard with the greatest
attention: and men of full
age, advanced knowledge, and
the most enlarged views, sup-
ply my many defects and ex-
hibit the most perfect ratio-
nal instruction.

8. But *there is a*
spirit in man: and
the inspiration of
the Almighty giveth
them understanding.

But the late controverted 8
affair has fully confirmed me
in this persuasion, that there
is one common faculty of un-
derstanding and discernment
imparted to all men; and so
long as the divine giver is
pleased to support and main-
tain its strength and vigour,
one man as well as another
may understand and distin-
guish, perceive and judge of
matters within its sphere.

9. ^p Great men
are not *always* wise:
neither do the aged
under-

The most perfect reason 9
and wisdom do not always
fall

^p Chappelow interprets this, *many are not wise men*, like that
of St Paul, 1 Cor. i. 26. *Not many wise men, &c.* i. e. *Wisdom,*
[religious

SECT. 47.
 Job xxxii.
 9.

fall to the lot of him, who is placed in the most exalted conspicuous and important station: nor are the capacities of all old men so strengthened and enlarged, that they can claim it as their peculiar exclusive province to settle the most difficult points, or determine affairs the most abstruse and intricate.

understand judgment.

- 10 Therefore, though I cannot pretend to that superior authority of advising and persuading which arises from a greater number of years, yet I take the liberty to intreat your attention; While I also declare what light and knowledge I have, and what appears to me in the present case to be truth and reason.

10 Therefore I said, hearken to me; I also will shew mine opinion.

- 11 You may observe how the interesting subject of your laboured discourse has affected me; with what impatience and close attention I listened to your expressions; and with what serious impartial examination I have weighed every

11. Behold, I waited for your words, I gave ear to your reasons, whilst you searched out what to say.

[religious wisdom] is the province but of few men only. And Mercer, *Dei non hominum donum est vere sapere, in religione maxime de qua hic agebatur. Judgment*, i. e. the proper way of determining in matters of difficulty, which belongs to *Shophet*, the judge. *Psalms* i. 5.

every argument and obser- SECT. 47.
vation.

12. Yea, I attend-
ed unto you, and be-
hold *there was* none
of you that convin-
ced Job, *or* that an-
swered his words:

And farther, so far as I JOB XXXII.
11, 12.
understand the force of your
reasoning, which I have spared
no pains to make myself
master of, it is not satisfactory
or convincing: you have not
proved *Job* to be guilty and
criminal; nor yourselves to
be his innocent accusers or
just censurers: notwithstand-
ing all your arguing, you
have not in fact answered
him.

13. ^a Lest ye should
say, we have found
out wisdom: God
thrusteth him down,
not man.

This seems necessary to be ¹³
premised, lest you should
declare, our arguments are
founded upon the solidest
maxims of true wisdom, and
abundantly sufficient to give
full satisfaction to every ra-
tional and impartial person:
but as for *Job* he is by no
means of this sort, we must
therefore leave him to be
confuted and condemned by
the great infallible God him-
self,

^a *Schultens* interprets this, that *Job* was not to be bore
down with a torrent of words, after a declamatory way,
but addressed with sedate mild discourse; the light of truth
and conviction should be offered him, that it might clearly
appear to him, that God indeed, not man examined and
thoroughly canvassed his cause. This may be true enough,
but how the learned author made it out of the original
words is above my criticism.

SECT. 47. self: for it is impossible that
 mortal man should by any
 Job xxxii. imaginable considerations af-
 13. ford conviction to, or make
 the least impression on his
 obstinate and perverse mind.

14 Now *Job* hath not personally directed any of his discourses against me, so as to raise in my mind the least partiality or prejudice: I shall not therefore treat him with warmth of passion, acrimony of peevish temper, or provoking insulting speeches as you have done, but with candour and the spirit of meekness.

15 These powerful and formidable disputants, towards the conclusion of the debate especially appeared non-plused and confounded: they produced nothing like an answer, they left the main question, and at last were obliged to hold their peace.

16, 17 I long expected when they would recover themselves from this consternation and embarrassment, and resume the argument, but to no purpose: they said nothing farther, they were at an entire stop, they were either utterly unable or unwilling to offer at a reply or express a single word: this being the real state

14. Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15. They were amazed, they answered no more: they left off speaking.

16 and 17. When I had waited, (for they spake not, but stood still, and answered no more.) *I said*, I will answer also my part, I also will shew mine opinion.

state of the controversy, I SECT. 47.
 need not be upon the reserve Job xxxii.
 in speaking: but since I have 17.
 heard both sides, take a part
 in the debate and freely com-
 municate my private senti-
 ments.

18. For I am full
 of matter, the spirit
 within me con-
 straineth me.

Indeed, the subject appears 18
 to be of the utmost impor-
 tance, actually truth that con-
 cerns all mankind; therefore
 I feel within my self the
 strongest disposition and an
 irresistible impulse to suggest
 something: neither can I
 discharge my mind and con-
 science, but by giving the
 affair a quite different repre-
 sentation, a candid free exa-
 mination.

19. Behold, my
 belly *is* as wine
 which hath no vent,
 it is ready to burst
 like ^r new bottles.

I am in real pain on the 19
 occasion, and my eager
 thoughts will have course, or
 they will force their way. As
 the fermenting juice of the
 richest grape pent up in new
 bottles must have air or it
 will burst them, so are the
 multitude of my inward re-
 flections striving for utterance.
 For

^r This is a beautiful allusion to wine in ancient times
 kept in skins or leathern bottles, which notwithstanding they
 were naturally made to stretch, yet sometimes so fermented
 that if it had not vent would endanger the bottles. The
 same simile occurs in the new Testament.

SECT. 47.
 Job xxxii.
 20.

For my own relief ease and satisfaction I am resolved to give them full liberty : they shall be manifest in words, and such an answer as I hope will remove all difficulties.

21 In doing this I faithfully promise to avoid all manner of prejudice or undue partiality : neither do you expect me to address any one in servile terms of mean adulation to sooth his vanity ; nor in formal pompous appellations to obtain his favour.

22 I readily confess my ignorance and utter abhorrence of all such ungenerous and dishonourable methods ; and that were I thus to depart from the truth and merits of the case, my righteous maker would in a very short time most severely resent it, and punish me. I should soon be reduced low enough, crushed

20. I will speak that I may be refreshed : I will open my lips, and answer,

21. ^s Let me not, I pray you accept any man's person, neither let me give flattering titles unto man.

22. For I know not to give flattering titles, *in so doing* my maker would soon ^t take me away.

^s Chappelow renders, Let me not be partial to any one in being : neither give flattering titles to a son of the earth : in *Chaldee cinnui* not only signifies a *surname*, but an *epithet*. And in *Arabic conjab* is a *metonymy* when you speak of a thing not by its true name, so *Iſa.* xlv. 4. I have called thee (Cyrus) by thy name : *acanneca*, *I have furnished thee*. i. e. I have given thee titles of honour ; viz. *my shepherd : mine anointed* : Ch. xlv. 28. and xlv. 1.

^t S. Jarchi interprets *jiffaeni*, *jashlikeni min ha'olam*, he will take me out of the world.

crushed like the moth, or dispersed as chaff if I exalted any man too high.

SECT. 47.
Job xxxii.
22.

SECT. XLVIII. CHAP. XXXIII.

Elihu directs his discourse immediately to Job, as apprehending himself in all respects a proper person to undertake answering him. He gives a state of the case from what he apprehended to be Job's own expressions, or plain meaning in them. He sets himself to confute his errors by arguments from the divine greatness, and methods of procedure with mankind. Ver. 1—19.

JOB xxxiii. 1.

Wherefore Job, I pray thee, hear my speeches, and hearken to all my words.

2. Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

JOB xxxiii. 1.

BEING determined to proceed in this open and impartial manner, allow me, *Job*, to solicit your candid fair hearing: I direct this address more immediately to you, and most earnestly intreat, that no part of it, not a single sentiment may escape your close attention and most deliberate examination.

Having interposed in the affair, I shall not be at all upon the reserve; nor refrain freely uttering those private thoughts which I have long suppressed, but which I hope will now be declared to good purpose.

You

SECT. 48.

Job xxxiii.

3.

You may fully depend upon the sincerity of my intentions; that I am conscious of no designs to deceive: and that I shall speak nothing but what I know and am able to justify, with that artless simplicity and perfect plainness which are natural to truth and which every one may easily understand.

4. I am the intelligent and accountable creature of an all-knowing and most just God, and shall not be unmindful of my natural dignity and original, and that truth and virtue ought to be the supreme guides of all my actions.

5. Liberty of enquiry and judgment is equally all men's privilege, neither do I desire in the least to abridge you of it: if I am wrong only shew it; if reason is on your side boldly maintain it; if your cause be good, be not at all afraid to defend it in the exactest method and properest language,

3. My words *shall* be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4. " The spirit of God hath made me, and the breath of the Almighty hath given me life.

5. If thou canst answer me, set *thy* words in order before me, stand up.

^u *Mercer* understands this as an allusion to the first creation of man described in the beginning of the book of *Genesis*, when God breathed into man's nostrils the breath of life.

Mudge interprets the 3d and 4th vers. I will use no art or disguise, but utter the bare simple conception of my heart just as God hath inspired.

language, with the clearest SECT. 48.
representations, and the stron- Job xxxiii.
gest arguments.

6. ^w Behold, I am
according to thy
wish in God's stead:
I also am formed
out of the clay.

There is no room, con-
sistent with truth or modesty,
to ground authority or do-
minion upon, over any man's
understanding: so long as we
equally stand in God's pre-
sence, and there is no dif-
ference in the relation we
bear to him, the original of
our endowments, or our com-
mon formation out of the
dust of the earth; we can
justly pretend no lordship in
the field of disputation, or
presidence over each others
minds.

7 Behold, my
terror shall not make
thee afraid, neither
shall * my hand be
heavy upon thee.

There is no awful solem-
nity in my presence to oc-
casion fearful apprehensions;
neither is it in my power to

* The proper construction seems, not that *Elibu* here was personating the supreme judge, but that he stood upon the same footing with *Job* respecting him: as much as if he had said, regarding an infinite Being we stand upon the same ground — are you a worm so am I — are you dependent I am the same — Let reason alone decide the matter betwixt us. See *Schultens* and *Chappelow* in *Loc.* Agreeable to the Poet.

If reason's for me, God is for me too.

* *Schultens* observes, that the word rendered *hand* signifies properly *clitellæ*, *sarcinæ*: *clitellæ* are *dorsers* or *pannels* put upon carriage-horses, *sarcina* the *pack* or *load* placed thereon. *R. Levi* proposes to remove the *aleph* from אֶפְי then read עָפִי *cappi*, i. e. *jadi* my hand, *ma:catthi* my stroke: Parallel to *Ch. xiii* 21.

SECT. 48. inflict penalties, increase your
 burdens or add further
 tokens of an outward severity.
 Job xxxiii.
 7.

8. Nevertheless, I cannot but be concerned and astonished at several of your expressions; which are not the effects of suspicion calumny or rumor, but which my own hearing testifies have proceeded from your unguarded lips.

9. The following declarations in particular are flagrant instances of your self-partiality. The whole course of my life hath been perfectly regular and

8. Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9. & I am clean without transgression, I am innocent; neither is there iniquity in me.

& *Job* had appealed to God for his innocence as to the hypocrisy and height'ned crimes laid to his charge; and *Zophar* had before strained his expressions to accuse him of pretensions that exceeded the perfection of an human being: *Ch. x. 7. vi. 29, 30.* but as *Zophar* had quoted his words very unfairly, neither perhaps could *Elibu* have produced such precise terms as he makes use of: nor any others in the exact sense he seems to apply them: *Job* had professed himself a pious and upright man, and the Almighty himself at last confirms the truth of this profession: but he had not pretended to an immaculate purity or sinless perfection. In the utmost depth of distress, liberty surely may be allowed of complaining, but as the candid and learned *Peters* has it, scarce ever were the feelings of the human heart, oppressed with such a load of grief expressed in a more natural and less blameable way: the words here recorded are not taken from the speeches of *Job*, but only charged upon him by *Elibu*, who might very possibly mistake, or misrepresent them. And it ought ever to be remembered that the infallible judge himself acquits him. *Crit. Diff. 4to. p. 58.*

and unblameable : from the strictest examination, I am conscious that I have not only faithfully, but to the greatest exactness of purity and innocence, without spot or blemish of transgression or prevarication, discharged my duty to God and man.

SECT. 48.
Job xxxiii.
9.

10. Behold, he findeth occasions against me, he counteth me for his enemy.

Without any known offence and wilful indignity offered to the Almighty, he contrives to find fault with and errors in me; he observes my steps with that curious prying and invidious eye, with which resentful and implacable men usually mark the escapes, and aggravate the oversights and frailties of an enemy.

11. He putteth my feet in the stocks, he marketh all my steps.

He treateth me like a criminal slave, with the utmost severity of a cruel discipline: he narrowly observes me in every motion: and nothing in my life which can possibly bear one, but has a perverse sinister construction put upon, and fresh punishment annexed to it.

12. Behold, in this thou art not just: I will answer thee, that God is greater than man.

I do freely observe to you, that you cannot be vindicated in this murmuring strain, respecting the divine dispensations: it does not become you to talk at this rate and

SECT. 48. plead so much your own innocence. I will give this general and full answer to the whole of what you have urged, and called upon God to bring you to a trial; that the perfections of an eternal God infinitely transcend all the faculties of mortal man, his majesty is supreme and unrivaled, and his judgment seat most glorious.

Job xxxiii.
12.

- 13 What end can it serve, or how is it practicable for a dependent creature to oppose his finite abilities to, or enter into a controversy with the great and universal sovereign: the sole guide of whose actions is his own unerring wisdom, and who is not obliged to give account of them to any of his creatures.

13. 2 Why dost thou strive against him? for he giveth not account of any of his matters.

For

² Literally it is, *why hast thou contended against him, for he doth not or will not answer or declare all his matters or words*, i. e. he does not publish all he has to say. The following lines may illustrate the meaning.

Thus with short plummet Heav'n's deep will we sound
That vast abyss where human wit is drown'd!
In our small skiff we must not launch too far,
We here but coasters, not discov'ers are.

Tis thus that Heav'n its empire does maintain,
It may afflict, but man may not complain.

14. * For God speaketh once, yea twice, yet man perceiveth it not.

For the Almighty declareth what is abundantly sufficient to be communicated of instruction for the various exigencies of mankind: but it is presumptuous to expect him to satisfy an unreasonable and boundless curiosity, or enlarge man's views and knowledge beyond the sphere of his present existence and faculties.

SECT. 48.
Job xxxiii.
14.

15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed.

'Tis exceeding evident, 15 what large measures of important truth he freely bestows, to the waking minds of all men by the instrumentality of their senses; and it is equally certain that he has sometimes made use of the more secret and imperceptible ways of extraordinary dreams and visions,

E 3

when

* Literally. *For God will speak once, and a second time he will not behold it*, which *Schultens* interprets he will once speak to and reprove the bold sinner; a second time he will neither see nor bear it. The following methods of communication seem to have been more frequent before the giving of a written law than after, therefore may be considered as an argument for the antiquity of the performance. *Homer* mentions dreams as of *Jupiter*, and may not a natural reason be conjectured at for their frequency and greater regularity in earlier times, from their more simple and temperate way of living, not upon such gross food and plentiful evening potations as moderns are remarkable for.

SECT. 48. when the obscurity of night
 has hidden all external scenes,
 and the senses been locked
 up in the profoundest sleep.

Job xxxiii.

15.

16 Then he who has an immediate access to all the faculties and recesses of the mind; by his divine impulse both affords private admonition, and deeply impresses it, by unsearchable ways gives it the greatest lasting efficacy.

17 That he may give a different direction to the current of man's thoughts and designs which are sinful and mischievous; and prevent his self-sufficiency and excessive vanity, from hurrying him on to actions that would in the issue be pernicious; and that he may bring him to an humble dependence on himself.

18 Whereby he becomes an object of divine mercy and favour

16. Then he openeth the ears of men, and scaleth their instruction.

17. That he may withdraw ^b man from his purpose, and hide pride from man.

18. He keepeth back his soul from ^c the pit, and his life from

^b Chappelow supposes a distinction should be made in this verse betwixt *Adam* and *Geber*, and reads *that* he may withdraw *weak* man from his purpose, and hide pride from *mighty* man.

^c Schultens interprets *the pit of corruption* when the body putrifies in the grave under the divine curse, and the soul is consigned over to hell. And by *פחית* translated *word*, the point or sting of the divine malediction, under which both body and soul necessarily feel the horrors of the second death. By hiding pride from man he seems to understand *pardon*ing his pride.

from perishing by the sword. favour, and avoids often an untimely death, as well as the greatest future misery.

SECT. 48.
Job xxxiii.
18.

S E C T. XLIX.

After intimating how the Almighty is pleased to admonish untinking men by dreams and visions; Elihu adds, how he disciplines, corrects, and frequently reforms them by bodily indispositions; then restores their health and vigour. 19 to the end.

JOB xxxiii. 19.

HE is chastened also with pain upon his bed, and ^d the multitude of his bones with strong pain:

JOB xxxiii. 19.

ANOTHER usual exp-
pedient, whereby the former of our bodies, and father of our spirits is graciously pleased to reduce inconsiderate man from his sinful wandrings, and instruct him in repentance and duty; is inflicting sudden and violent disorders, which confine him to his uneasy restless bed, and fill the multitude of his bones with continual excruciating pain and anguish.

SECT. 49.
Job xxxiii.
19.

20 So that his life abhorreth bread, and

Loss of appetite is the ordinary consequence; com-
E 4 mon

^d Chappelow reads not according to the *chere* or margin of the Hebrew, *rob multitude*, but the *cethib* or written text *rib*, and renders, *the contention* [the struggle or uneasiness] *of his bones is strong or vehement.*

SECT. 48. mon food and bread which and his soul dainty
 strengthneth man's heart is meat.
 Job xxxiii. not only offensive, but the
 20. greatest delicacies loathed.

21. There is a very speedy and sensible waste in the muscular fleshy covering of his body, till it is scarce discernible that any remains; and the bones which lay concealed under it become visible and prominent.
22. Yea, his distemper so increaseth, and such dreadful symptoms attend it, that his case seems desperate, and life itself in the utmost danger.
23. If at this critical juncture, there be to be procured a prophet
21. His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, ^e stick out.
22. Yea, his soul draweth near unto the grave, and his life unto the ^f destroyers.
23. If there be a ^g messenger with him, an

^e *Schultens* renders are so warm and attenuated as to become transparent. *Chappelow* his bones [his strength or bodily substances] are bruised [which] are not seen: i. e. Though we do not see them.

^f Instead of *La-memithim destroyers*, *Chappelow* proposes to read *La-methim the dead*. *Schultens* understands by destroyers the terrible face of the first and second death. The fence probably is the worms and vermin that prey upon interred corpses.

^g The learned and ingenious author of the *Divine Legation of Moses*, supposes this a most circumstantial account of God's dealing with *Hezekiah*: but may it not more probably, as the critical and judicious *Peters* observes, notwithstanding a likeness of circumstances be a most circumstantial account of the way of curing diseases in those ancient times; — before physick was studied so as to become a distinct profession: and when distempers, according to the simplicity of the first ages were looked on as afflictions from the hand of God for the sins of men; and therefore

an interpreter one among a thousand, to shew unto man his uprightness.

phet or a messenger of health, an interpreter of the cause of his misery in his former miscarriages; a truly pious and excellent man to direct him most familiarly, by what remedies and especially by what repentance and future prudence he may recover his health and vigour both of body and mind, it shall be greatly happy for him.

SECT. 49.
Job xxxiii.
23.

24. Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom.

Then the God of our lives 24 and length of our days, will be merciful: and condescend as it were to declare and command; interpose betwixt him and destruction, restore him to a sound and perfect state; I have found him ready to pay the price, or perform the condition upon which I redeem and deliver; and am fully satisfied with his present resolutions to practise integrity and his sincere repentance for his past transgressions.

25. ^h His flesh shall be fresher than a child's: he shall return

He shall quickly be sensible of the most desirable change: 25

therefore the messenger, the interpreter of his will, or the prophet was to be applied to for the cure of them. And so may be reckoned as one and no inconsiderable mark of the antiquity of the book. *Crit. Diff.* 4to. p. 35.

^h *Schultens* supposes this a proverbial form of expression, comp. 1 Kings v. 14. *His flesh came again like unto the flesh*

SECT. 49.

Job xxxiii.
25.

change: his natural complexion and outward form shall recover its infant freshness and comeliness: and the perfection of health and vigour of youth be restored to, and smile upon him.

return to the days of his youth.

26 With proper offerings, and the most thankful acknowledgments he shall implore the divine favour for the future, and shall obtain it: his countenance shall not fall like that of a criminal, but he shall look up to the Almighty, with the utmost serenity and inexpressible satisfaction as to his faithful guardian and good parent. For he is the bountiful rewarder of those who diligently seek him; and will in proportion recompence them who sincerely and uniformly obey his laws.

26. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27, 28 With looks of everlasting kindness the impartial and most merciful God surveys the whole human species: and whoever that has sinned and offended faith, I ingenuously

27 and 28. He looketh upon men, and *if any* say, I have sinned and perverted *that which* was right, and it profited me not. He will deliver his soul from

flesh of a little child. Rotaphosh generally derived from *ratah*, to be green, and *push*, to grow and increase; instead of a compound, he rather thinks were originally two words, viz. פֶּשַׁח רֹאשׁ shall be green, shall increase.

from going into the pit; and his life shall see the light.

nuously confess it, to the utmost of my ability will rectify and effectually reform what I have done amiss, fully sensible that all my greatest miseries arise from my wilful errors; and that disobeying my maker can never be other than prejudice to myself: he is an object thereof, and shall obtain pardon and mercy: and may add, afflictions, the effect of my trespasses shall be removed, and I shall enjoy health and prosperity; at least my transgressions shall not hereafter be punished, nor stand in the way of my well being and happiness in a world which never ends.

SECT. 49.
Job xxxiii.
28.

29 and 30. Lo, all these things worketh God & oftentimes with man, To bring back his soul from the pit, to be enlight'ned with the light of the living.

It is very observable, that a most wise and good God in his providence and government of the world, very frequently prosecutes the measures above-mentioned; and according to his actions and character changes the scene

[†] In the Hebrew it is *three times* a certain number for an uncertain: for a similar passage, see *Psal. cvii.* as *Peters* very justly styles it, that admirable composition and not unworthy the pen of the Royal prophet. And adds probably he had this passage of *Job* in view, since the 40th ver. is borrowed word for word from this same chapter, as *Bishop Hare* observes on the place.

SECT. 49. scene of his dispensations to
 an inconsiderate foolish man.
 Job xxxiii
 30.

This, for very important reasons, viz. that he may reclaim him from those evil courses which lead to irrecoverable ruin; and form him to answer the true ends, and enjoy the noblest satisfaction of life and reason, in time and eternity.

- 31 Diligently observe, O *Job*, give the strictest and most serious attention; keep silence and I will farther declare something worthy of your highest regard.

- 32 If you have not clearly understood, and are not thoroughly satisfied with every thing I have advanced; propose your difficulties with the greatest freedom: nothing could give me a sincerer pleasure than to be convinced that I have not done you justice, and that your cause may be so handled as perfectly to vindicate you.

- 33 If nothing material occur to you in the way of objection, give me leave to proceed, on this important subject; and from placing your real circumstances in the clearest point of view, repre-

31. Mark well, O *Job*, hearken unto me, hold thy peace, and I will speak.

32. If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33. If not hearken unto me; hold thy peace, and I shall teach thee wisdom.

represent to you what kind SECT. 49.
of behaviour in them mani- Job xxxiii.
fests true wisdom. 33.

CHAP. XXXIV. SECT. L.

Elihu having engaged to instruct Job in the nature and obligation of religious wisdom, after a short address to all men who had ever made this their study, and wishing them to examine judge and know what is good and right; he renews and heightens his charges against Job. He professes to cite his own expressions or to give their proper meaning; then shews how impious unjust and absurd they were; and that it was impossible the Almighty should act in that unrighteous manner that Job had plainly supposed he did.
Ver. 1 — 16.

JOB XXXIV. 1, 2.

Furthermore Elihu answered and said, Hear my words, O ye wise men, and give ear unto me, ye that have knowledge:

JOB XXXIV. 1, 2.

JOB not excepting to what SECT.
Elihu had offered, and Job xx:
this young antagonist prob- 1, 2.
ably thence concluding he was convinced, or vanquished, proceeds to the following purpose. In this interesting affair I address all men of plain sense and good understanding to be judges: whoever can best distinguish betwixt right and wrong I desire to be determined by them.

For

SECT. 50.

Job xxxiv.

3.

For it is the reason and judgment, in a free and manly enquiry, that ought to govern the opinions and sentiments of all men; in the same manner that their senses do, as to external objects, or their palates as to the difference of victuals or diet.

- 4 Let it be then our first endeavour, as absolutely necessary, to form distinct and clear ideas of the differences of things: what are inviolable standing maxims of truth, and sovereign tests of all principles and reasonings: that by impartially referring this particular case to the known general rules of equity and right we may come at its certain merit, or intrinsic real moment.

- 5 For *Job* hath undoubtedly expressed himself in a manner that is contradictory to these rules and maxims; exalting beyond all bounds his own virtue and integrity, and derogating from the rectitude and equity, of the divine dispensations: in so many words he hath said, I am a righteous man, my cause is that of justice: and the Almighty does not treat me as if

3. For the ear trieth words, as the mouth tasteth meat.

4. Let us choose to us judgment: let us know among ourselves what *is* good.

5. For *Job* hath said, I am righteous: and God hath taken away my judgment.

if I was, but pronounces sentence against, without allowing me a fair hearing.

SECT. 50.
Job xxxiv.

6. * Should I lie against my right? my wound is incurable without transgression.

Shall I, says he, contrary to all reason and even the natural principle of self-love, falsify in my own right, and own my self guilty when I know that I am innocent? I insist upon it, my calamities are intollerable and my case desperate, without any iniquity which has brought them upon me, or crimes that have deserved them.

7. What man is like Job, who drinketh up scorning like water?

I cannot forbear exclaiming on the sad occasion! Where is there another man to be found so arrogant and presumptuous as Job; who appears as intent and eager to throw out invective and impious disdain upon the divine provi-

* Chappelow renders this, he is like one who does not speak the truth in judging me: my wound is incurable, without any heinous transgression. And the *Vulg.* *In iudicando me mendacium est.* Comp. *Ch.* xxii. 25. *Jer.* xv. 18. *Psal.* xxxviii. 2. *Job* vi. 4. The meaning seems to be, should he acknowledge himself to be guilty when he knew that he was innocent. As *Peters* observes, *Elibu* reckoned, that Job's so strongly insisting on his innocence, and at the same time complaining that God had taken away his judgment; because he did not presently bring him to his trial, and clear him before his friends and all the world; was putting an argument in the mouth of wicked men, to say that God had dealt unjustly by him. And upon this conduct of Job he is very severe. *Crit. Diff.* 4to. p. 431.

SECT. 50. providence, as the athirst are
 to drink down water, or the
 parched earth is to suck in
 rain.

Job xxxiv.
 7-

8 He is, as to his discourse, very plainly arrived to the utmost pitch of impiety and wickedness: speaks no other than the sentiments of the most dissolute and abandoned of mankind, and hath doubtless learned these their principles from their acquaintance and conversation.

8. Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath openly declared, that it is of no consequence at all to the improvement of a man's fortune and earthly prosperity, that he worships the Almighty with the most affectionate and pure devotion; and that he forms his manners by the laws of the most regular and unblamable virtue.

9. ¹ For he hath said, it profiteth a man nothing, that he should delight himself with God.

10 Therefore hear all men of spirit and understanding, and join my most zealous testimony

10. Therefore hearken unto me, ye men of understanding: ^m far be it from God,

¹ These must be consequences drawn from what *Job* had said, and very unfair ones they were, for he had said no such express words; nor any thing from which *Elihu* could properly infer this much.

^m This as *Peters* has it, ought to be laid down for a most certain truth, that as God is almighty, it is impossible he can do wrong; and therefore must render to every man according

God, that he should do wickedness, and from the Almighty that he should commit iniquity.

mony to the contrary: it ought never to enter into any reasonable man's creed, for it is utterly impossible there should be any ground for it—far be it from the sovereign deity and center of all perfection that he should violate the laws of justice and eternal equity: and the fountain of reason and goodness the great governor of the universe, that he should act arbitrarily or commence tyrant, that be far from him.

SECT. 50.
JOB xxxiv.
10.

11. For the work of a man shall he render unto him, and cause every man to find according to his ways.

The natural effects and consequences of men's actions, in the ordinary course of things, are the Almighty's rewards or punishments: and according to the prevailing temper of every man's mind and habitual practice of his life, in proportion as they are right or wrong virtuous

according to his ways. He repeats it over and over as a thing unquestionable, and what ought to be laid down as a first principle in the controversy before them, that God cannot do wrong — and indeed the evidence of it is as clear as the light. For all temptation to do wrong must proceed from some want or weakness. Men sin, because they have some irregular appetite to gratify, or something wanting to their ease and happiness, which they hope by this means to supply. But nothing of this kind can be said of God. Omnipotence is subject to no want or weakness, and therefore cannot possibly be tempted to do evil. *Crit. Diff.* 4to. p. 112.

SECT. 66. or vicious, it is the law and
 will of GOD that he should,
 Job xxxiv. 11. in all instances without ex-
 ception, find himself happy
 or miserable.

12 I may repeat it, as an un-
 doubted verity, that it is ab-
 solutely impossible, the great
 original of all existence should
 act but upon the solideſt
 grounds of reaſon and equity :
 nor will he who is Lord and
 Judge of all ever upon any
 account treat an innocent
 and upright man as if he was
 a guilty and wicked one.

13 Under what obligation was
 he to produce and create ?
 Who gave him instructions
 concerning the laws of an
 univerſal providence to go-
 vern this earth and the fulneſs
 thereof? or, who diſpoſed of
 its ſeveral parts in the moſt
 regular order; and adorned
 it with ſurprizing beauty,
 and the richeſt variety?

The

12. Yea, ſurely
 God will not do
 wickedly, neither
 will the Almighty
 pervert judgment.

13. n Who hath
 given him a charge
 over the earth? or
 who hath diſpoſed
 the whole world?

* n Chappelow renders, *who enjoined him [to create] the earth? Or who diſpoſed the whole world?* The original ſeems rather to intimate his *viſitation*, œconomy, and providential government of the earth: And the ſenſe to be, as Taylor expreſſes it, *what ſuperior hath taken care to charge upon him [the care of] the earth.* Ch. xxxvi. 23. *Who hath enjoined him, hath taken care to injoin upon him, his way,* Ezr. i. 2. *He hath charged me, hath exerciſed a particular care in charging upon me, to build, &c.*

14 and 15. ° If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust.

The whole curious and wonderful fabrick is necessarily dependent on his invisible power, and every moment sustained by his unperceived influence; and if after the manner of an enemy he should ever be inclined to destroy mankind promiscuously whether good or evil; and withdraw, or deny support to that rational spirit and vital breath, they have derived from him, the consequence must be an immediate and universal mortality; and all men who were originally formed out of the dust, at once return to dust.

SECT. 60.
Job xxxiv.
14, 15.

° Chappelow interprets, and it seems agreeable to the design of the passage, If he set his heart *elaw*, against him: i. e. With an intent to cut him off, and take away his life. He will gather unto himself, &c. or to read *jeaseph*, instead of *jeesoph*: — His spirit and his breath *will be gathered unto him*. See Gen. ii. 7. vii. 21. iii. 19. Eccl. xii 7. As Mudge observes with his usual simplicity and plainness the argument runs thus: To be sure there can be no unrighteousness in God; for if he chose to act arbitrarily, he might easily indulge his passion and destroy all at once, only by recalling his breath: for the world is all his own creation, and he has nobody to account to: what but his own innate justice and goodness could prevent or reign him?

S E C T. LI.

Elihu illustrates his argument by considerations taken from earthly rule and authority. He further declares the justice of God; and his deserved proper severity upon mighty oppressors, tyrants and hypocrites. He advises the afflicted and distressed not to plead their innocence, but humbly acknowledge their errors and speedily amend their lives. Job's conduct he reckons highly culpable; and encouraging of wickedness, therefore ought thoroughly to be examined and sharply reprov'd. Ver. 16, to the end.

JOB xxxiv. 16.

SECT. 51.
Job xxxiv.
16.

THE situation of human affairs necessarily being as I have represented them, and the whole creation with infinite ease annihilated, or reduced to its original chaos by him who made and supports the whole frame; now if you have the least degree of understanding employ it, and keep your attention fixed to the serious affair I am discoursing on.

17 Do we not pay reverence to, at least are restrained from

JOB xxxiv. 16.

IF now thou hast understanding, hear this: hearken to the voice of my words.

17. ^v Shall even he that hateth right govern? and wilt thou

^v Chappelow renders, *shall not the anger of him who hateth judgment be restrained? What? wilt thou [who art] righteous condemn the just?* The design of the passage seems to be, as
Peters

thou condemn him
that is most just ?

from expressing our con-
tempt of the authority of
earthly princes, whose com-
mands nevertheless, and whose
decisions are far from being
equitable or right : and will
you not think it reasonable,
to submit to God's dispen-
sations whatsoever they be,
because it is impossible he
should ever do wrong, or
know that want or weakness
which are the only things
that can tempt to it?

SECT. 51.
Job xxxiv.
17.

18. ^q *Is it fit to
say to a king, thou
art wicked ? and to
princes, ye are un-
godly ?*

Only an eminent station 18
forbids rude treatment, and
some veneration is certainly
due to civil jurisdiction; you
do not hold earthly greatness,
whoever possesses it, in such
contempt, as to say to a
supreme magistrate, thou art
a vile worthless fellow : and
to personages of the first rank
and character you are vicious
fools or wicked abandoned
wretches.

F 3

The

Peters observes, to shew *Job* the reasonableness of sub-
mitting to God's dispensations whatsoever they be ; since
we pay a reverence to the authority of earthly princes,
whose commands nevertheless, and whose decisions are far
from being always equitable or right. *Crit. Diff.* 4to.
p. 432.

^q Literally, *will you say, or whether to say to a king, O
Belial ! O apostate ! O naughty ! and O ungodly ! O wicked !
to princes — Men of rank and character.*

SECT. 51.
 Job xxxiv.
 19.

The least suspicion then ought not to be admitted of his defect in justice, and that the profoundest reverence is not due to him, who never shewed partiality to the most distinguished and illustrious offenders: as to right and wrong in judgment, the wealth and power or the poverty and meanness, the splendid appearance or the sordid garb never moved or biased him: for their original makes none, and there is no difference in his estimate; the right hand of his power hath equally formed them all.

20 They are moreover a work that he can instantly destroy: there

19. *How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.*

20. *In a moment shall they die, and the people shall be troubled*

^r *Mudge* remarks on this and the foregoing verses, that they express the justice paramount of God that makes no difference of persons, but treats with the same freedom high and low; calling even kings and princes by the names belonging to them [האמור]. He adds, To shew, that great as well as small are subjects of his justice, he produces two instances hinted ver. 18 *Pharaoh* from ver. 20, to 24. The other of *Korah* and his company, *Numb.* xvi. 2. In ver. 26 and 27. The author veils his examples in the obscurity of disguise — but here seen through, יסידן from אסד the word used *Exod.* xiv. 25. *clogging or binding fast their chariot wheels* — here styled *horses without hand*. And turning night upon them as *Exod.* xiv. 20. — the word smashed ירבאן is used by the Psalmist on the same occasion. If this passage refer to the above facts, it must be granted, the author veils his examples in the obscurity of disguise: but if it allude to those sudden and frequent destructions, which have at different times happened to greater

or

troubled at midnight
and pass away : and
the mighty shall be
taken away without
hand.

there is no difficulty in mak-
ing them soon depart this
life : at an unexpected mo-
ment when a nation or people
ripe for ruin enjoy the pro-
foundest repose and tranqui-
lity, he can various ways fill
them with dire alarms, and
throw every thing that con-
cerns them into the utmost
disorder and confusion : with-
out any exertion of his power,
if he only withdraw his sup-
port, names at which the
earth once trembled are ex-
tinct, and sceptres, thrones
and the highest earthly digni-
ties by invisible means hum-
bled to the dust ; or wrested
from those who possessed
and perverted them.

SECT. 51.
Job xxxiv.
20.

21. For his eyes
are upon the ways
of man, and he seeth
all his goings.

The courses and actions 21
of men according as they are
virtuous or vicious princi-
pally

F 4

or smaller bodies of men with their princes and leaders,
from pestilence, earthquakes, invasions or insurrections, it
may perhaps appear somewhat plainer : neither whatever
a single word or two may denote, does there seem ground
to fix it upon any one individual fact : though possibly some
such facts might be known when the book was written
which it was more immediately expressive of. *Michaelis*
says, there is no necessity for restraining it to the slaughter
of the first born of *Egypt* ; *Schmidius* interprets it of the
effects of a commotion, and *Schultens* of tremors and other
motions of the earth, whereby the Almighty can in one
moment destroy whole nations, and shake them out of
their seats.

SECT. 51. pally engage his attention;
 neither are their intentions
 and most secret contrivances
 to escape without appearing
 in the fullest and strongest
 light.

Job xxxiv.
 21.

22 Not death it self shall conceal them from the all-discerning eye of an omnipresent God, or withdraw them from his justice. The wicked and impenitent may flatter themselves with the hope of annihilation if they please, but they will find themselves most sadly disappointed, when they come to make trial of the other state.

23 For every mouth shall be stopped, and there shall not be left the shadow of an excuse or pretence, that God inflicts upon any one more than he has justly deserved; and that therefore another judgment is to be expected wherein strict justice may take place.

24 Without any procrastination or connivance, agreeable
 to

22. *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*

23. *For he will not lay upon man more than right; that he should enter into judgment with God.*

24. *He shall break in pieces mighty men
 without number,
 and*

^s *Lo cheker*, as in the margin of our bible, seems better rendered *without searching out*. From whence *Chappelow* remarks: *Elihu* had just said, *he will not lay upon man, &c. That he should enter into judgment with God; i. e. that he should*

and set others in
their stead.

to the laws of punctual equi- SECT. 51.
ty, he shall immediately pro- Job xxxiv.
nounce sentence of the lowest 24
degradation upon the wicked
rich and great: and shall
distinguish as objects of his
peculiar favour, the humble
and patient the pious and
upright.

25. Therefore
he knoweth their
works, and he over-
turneth *them* in the
night, so that they
are destroyed.

Then it is abundantly ma- 25
nifest that he is perfectly ac-
quainted with their moral
character and most criminal
abandoned behaviour; when
his indignation plainly reaches
to the shades of death, and
penetrates the gloomy horrors
of eternal night, so that the
triumphs of wickedness end
in a most terrible and reme-
diless destruction.

Whatever

should complain of any severe treatment. But notwith-
standing the general method which God takes with man-
kind; there may be some exceptions; and he may *break*
in pieces cabbirim: such as glory in their wealth and power,
Lo cheker; sine investigatione: i. e. when they are grown
to an excess of pride and insolence, he is then under no
obligation to be so particular as to permit them to *enter*
into judgment with him: because their behaviour renders
them self-condemned: sine inquisitione: which Calvin very
well interprets, *sine forma externa quae in judiciis humanis*
requiritur, recitato crimine, sententia pronunciata; elogio et
titulo proposito; ut omnibus cum poena notescat etiam culpa. It
follows *Laceu therefore* rather as Noldius Partic. p. 507.
because or because that. Schultens interprets *knoweth their*
works as opposite to *knowing their countenances* or respecting
their persons, which seems most natural.

SECT. 51.
 Job xxxiv.
 26.

Whatever specious professions they have made, and however secret in their transgressions, they shall not only lie under the weight of divine wrath, such as none but wicked men do, but be brought forth upon the public theatre as they truly are; and exposed before innumerable spectators in their just colours as ungodly vile wretches; hung up as everlasting monuments of deserved vengeance.

27 The grounds and reasons are exceeding obvious, they must undoubtedly have committed, and frequently and deliberately repeated proportionable crimes: have been apostates from religion, that would never come under the government of God's laws; nor submit to, and judge aright of the œconomy and dispensations of his providence.

28 They were previously arrived to that shocking height of inhumanity, and unrelenting cruelty that the poor had long groaned under their oppression; and had no other resource with their loudest cries, but to heaven for justice:

26. He striketh them as wicked men in the open sight of others:

27. Because they turned back from him, and would not consider any of his ways.

28. So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

rice: they have a friend in SECT. 51.
 heaven who will not turn Job xxxiv.
 a deaf ear, an avenger to 28.
 whom they shall not cry in
 vain.

29. When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

When he is pleased to un- 29
 dertake the defence of the innocent, and exerts his almighty power for their relief tranquillity and safety: where is the presumptuous man that dare, or the potent one that can molest or annoy them? and when he pronounces sentence upon iniquity, and by his judgments declares how highly he is provoked, who shall controul him, or lift up their eyes in his angry presence? All opposition or contention will be insignificant and unavailing, whether it respect the largest bodies and communities of mankind, or only one individual person.

30. † That the hypocrite reign not, lest the people be ensnared.

That it may appear to all 30
 the world, that designing and
 ungodly

† Chappelow taking the expressions to be contracted, proposes to read them more full, as follows. *He rejects the man who is an hypocrite from reigning: he delivers up from the snares of the people. The Vulg. LXX. and Chald. render, Qui regnare facit hominem hypocritam propter peccata populi.* From the context it seems more natural, and better to conclude the sentence, to understand it of the hypocrite's not always being successful and triumphant, and thereby bringing into neglect and contempt all virtue and religion.

SECT. 51.
 Job xxxiv.
 30.

ungodly hypocrites shall not always prosper and triumph: left by the long delay of, much more the total exemption from, vengeance, the divine government of providence might be questioned; faith and virtue be banished; and all manner of impiety and iniquity become epidemical and universal.

- 31 As to your own particular case, instead of such large professions of piety and integrity, appeals to earth and heaven and offering to lay down pledges, though you had endeavoured to live never so exactly, yet it might become you upon this occasion, when

31 and 32. ^u Surely it is meet to be said unto God, I have born chastisement, I will not offend any more. That which I see not, teach thou me; if I have done iniquity; I will do no more.

^u *Peters* from whom some part of the paraphrase of these ver. is taken — very pertinently remarks that *Elibu* here seems to have forgotten, that *Job* had been before hand in making that confession he exhorts him to; as *Chap. vii. 20. I have sinned, what shall I do unto thee, O thou preserver of men?* And again *Ch. xiii. 23. How many are mine iniquities and sins! Make me to know my transgression and my sin.*

But this is not the only instance, where *Elibu's* memory fails him in what relates to *Job*. *Crit. Diff. 4to. p. 452. Chappelow* understands *Elibu* to be here reproving *Job* for intimating that he had suffered more punishment than he deserved: more in proportion than by way of pledge he had contracted for. It is an *Arab.* proverb by which this sense is given, viz. every man who offends in any point, *rabinon: piguator est*: becomes a surety; i. e. he either pledges himself for punishment; or, he does as it were take a pledge to undergo or receive punishment at a certain time. — He is bound or obliged. — The consequence will then be proportionable.

when you lay under so severe a discipline, rather to suspect yourself than murmur against God; with all humility to confess the errors you was conscious of, and to beg that God would reveal to you, your other sins that might have escaped your own knowledge or remembrance, and with fixed resolution of heart and mind to engage to be steadfast in your future obedience.

SECT. 51.
Job xxxiv.
32.

33. *Should it be according to thy mind? he will recompence it whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.*

On your part, precisely 33 what you have voluntarily acted he will recompence, for you repine at his dispensations, and do not confess your sins, but choose to be dealt with according to the laws of rigorous and strict judgment: which I freely own I should not desire, nor am prepared for such a test: if your error do not appear to your full conviction, declare by what arguments it is that you are able to defend yourself.

34. *Let men of understanding tell me, and let a wise man hearken unto me.*

Let all intelligent and im- 34 partial judges determine of the truth and justice of this my real sentiment; wherein if they perfectly agree with me, as I apprehend they will,
I may

SECT. 51. I may and do humbly request
 a man endowed with some
 Job xxxiv. considerable share of wisdom
 34- to give me an unprejudiced
 hearing.

35 Job hath not sufficiently
 guarded, and kept his ex-
 pressions within the bounds
 of true knowledge: neither
 are they conformable to rea-
 son prudence and the circum-
 stances of a dependent short-
 sighted creature.

36 What I intend, and am
 solicitously concerned about;
 is that Job's case may not be
 slightly touched upon, but
 thoroughly canvassed till it
 can be fully decided; truth
 be made to triumph, and he
 himself freely to acknowledge
 that the victory is gained
 from him: especially on ac-
 count of profligate wicked
 men who are remarkable for
 this kind of discourses, and
 for hereby encouraging them-
 selves and others in their
 iniquities.

37 For he addeth to the faults
 and errors under which he is
 now

35. Job hath spoken
 without knowledge,
 and his words were
 without wisdom.

36. My desire is
 that Job may be
 tried unto the end,
 because of his an-
 swers for wicked
 men.

37. For he addeth
 rebellion unto his
 sin, he * clappeth
 his

* Mudge observes the word שפך is suited to a theatre,
 he shall clap, or hiss them off the stage, and very properly
 expresses the destruction of Korah's people, who were
 swallowed up by the earth which closed upon them in
 fight

his hands amongst
us, and multiplieth
his words against
God

now suffering, obstinacy of SECT. 51.
temper, and a seeming de- ~~Job xxxiv.~~
fection and apostacy from 37.
the principles of true reli-
gion: he not only treats us
all with contempt and insult;
but he raises up himself
against God, and in a mul-
titude of strange words com-
plains of the equity of his
proceedings.

fight of the camp, just as by a certain machinery it shall be contrived that people shall sink down under the stage, which shall close upon them in sight of the whole theatre: if, [as is very properly remarked] the age of this poem be not more early than theatrical exhibitions; for it has all marks that it is not only so, but more early than *Korah's* destruction.

SECT. LII. CHAP. XXXV.

Elihu further expostulates the case with Job; and shews how unreasonable and impracticable it was to expect to vindicate himself by impeaching the rectoral wisdom or justice of almighty God. He wishes him to consider how impossible it was a Being so transcendently great and infinite should come within the influence of human actions, and either be any ways profited by the righteous, or prejudiced by the most criminal wicked ones. Fellow creatures indeed may be affected and often are heavy sufferers through prevailing oppression; yet they ought patiently to wait the proper season of deliverance; especially if they had too much reason, to believe their transgressions, as he supposes to be Job's case, had the greatest share in procuring their sufferings. Ver. 1, to the end.

JOB XXXV. 1, 2.

SECT. 52.
 Job xxxv.
 1, 2.

JOB not replying to any thing, *Elihu* had suggested, he proceeds to the following purpose.

In your own calm reflections, do not you think that you manifested an unreasonable self-partiality and extreme presumption with respect to the dispensations of providence, when you so peremptorily insisted upon your own integrity; and fairly gave up, as not apparent

JOB XXXV. 1, 2.

ELIHU spake moreover, and said, Thinkest thou this to be right, *that* thou saidst, my righteousness is more than Gods?

parent in this world, the equity of the divine administration? If this was not giving the preference to your own virtue in comparison with the justice of God, yet was it not very plainly being more concerned for your own character, than for the boundless attributes of the all-perfect Deity.

SECT. 52.
Job xxxv.
2.

3. * For thou saidst, what advantage will it be unto thee, and, what profit shall I have if *I be cleansed from my sin?*

Have you not in a very rash and inconsiderate manner asked, what real advantage ariseth to you from the most regular and uniform obedience? And said what difference shall I find or less benefit can I derive from the most confirmed and habitual wickedness?

4. I will answer thee and thy companions with thee.

I shall use my sincere endeavours to convince you of this gross error; and inform them

* Literally it is, *for thou saidst, what does it produce thee?* Where something seems understood, and to be most naturally supplied with, *that thou art righteous; and what benefit do I receive from, or more by, or better than my sin,* thus the antithesis is preserved, as much as if he had said; I am miserable the same whether I be righteous or wicked. Or as S. Jarchi comments, what profit shall I have by my righteousness more than my sin? This interpretation, as it is literal seems best to agree with the context: but where Job had said these express words in the sense that *Elibu* cites them, as of many others may be difficult to shew.

† S. Jarchi, *Schultens* and others interpret this of Job's three friends; but does it not seem more reasonable to understand it of that company of workers of iniquity and wicked

SECT. 52. them better, whoever they
 are that join you in it.

JOB xxxv.

4-

5. Fix your steadfast eyes up-
 on yond spacious and im-
 mense heavens; and imagine
 how much the amazing ob-
 jects the sun moon and stars
 are above you? contemplate
 how regular their order,
 elevated their situation, and
 magnificently displayed the
 mighty power of GOD in
 them? What then must the
 cause and power it self be,
 and how infinitely above
 you, when the effects are so
 illustrious, and far beyond
 your reach?

6. If you be so unworthy and
 inconsiderate as to disobey
 GOD'S

5. Look unto the
 2 heavens, and see
 and behold the
 clouds which are
 higher than thou.

6. 2 If thou sinnest
 what dost thou a-
 gainst him? or if
 thy

men, which *Elihu* had charged *Job* with the crime of
 walking or consorting with at the 8 ver. of the foregoing
 chapter?

2 By *Shamajim*, The Jews use to signify the whole
 heavens; and by *Shechakim*: *nubes sine æther*. Deut. xxxiii.
 26. God who rideth upon the heaven, and in his excel-
 lency on *shechakim*, the sky. — *Psal.* xviii. 11. His pavilion
 round about him, dark waters and *yabe shechakim*: *den-
 sitates ætheris*: thick clouds of the skies. There seems a
 peculiar beauty and energy in the manner of *Elihu's*
 inviting *Job's* attention to the grandest objects his eyes
 ever beheld, *Look, see, behold*. Infinitely more than those
 are above you, is their glorious author above them,

3 There seems reason here to make the distinction of *chatatha*
thou sinnest, thou erreſt, thou miſſeſt the mark; and *pehayecca*,
*thou tranſgreſſeſt, blackſideſt, or committeſt wilful and ag-
 gravated crimes*. *Bate* in his remarks on *Warburton* p. 63.
 translates

thy transgressions
be multiplied, what
doest thou unto him?

God's laws, do you thereby SECT. 52.
affect his attributes or deduct Job xxxv,
from his perfect happiness? 6.
or if you be so stupid and
desperate as to persist in your
transgressions, and both mul-
tiply and aggravate them
beyond all bounds, do you
disturb his tranquillity, or
in the least shade his glory.

7. If thou be right-
eous, what givest
thou him? or what
receiveth he of thine
hand?

On the other hand, if you
most conscientiously discharge
your duty, and maintain sac-
cred and inviolate your inte-
grity, in what respect do you
advance his perfection or do-

G 2

minion

translates what profit shall I have by an atonement for my sin? and *Mudge* remarks concerning the former of these, that it is not only *sin*, but all manner of *atonement* or *penance* for sin, whether by sacrifices acknowledgments, &c.—*Job* had still insisted on his righteousness, and refused to do honour to God by confessing his sins—*Elihu* proceeds, dost thou think this to be right—thou dost in effect say, that the honour of thy righteousness is more to thee than the honour of God: but this righteousness which thou art so fond of, what is God the better for it? He is above the influence either of it, or of wickedness: thyself or fellow creatures indeed may suffer severely by it, and a man by reason of tyrannick oppression or otherwise [it is ver. 9. connects the past to what follows] may cry aloud, but if he does not do honour to God by applying to him [and he has given him faculties for it and an understanding beyond the brute creation] he may cry ever so loud, as thou dost now, but to no purpose; God will not hear, &c. The whole comes to this, *Job* was more concerned for his own righteousness than the honour of God; but God was more interested in his own honour, which he expected to be regarded in all his dispensations.

SECT. 52. *minion in whom dwelleth all
fulness? where are the defects
that you supply, the weakness
that you assist, or the pos-
sessions and advantages which
you can in the least contri-
bute to, with respect to the
self-existent and independent
sovereign?*

Job xxxv.
7.

8 Your virtue or vice wholly centers in your self and fellow creatures: wickedness of what kind soever is unavoidable misery to one man or other: and righteousness is necessarily accompanied with benefit, and the only foundation of happiness to all the offspring of our imperfect species.

9 The former of these is shockingly manifest in the unnumbered oppressions violences and barbarities which are committed and complained of among mankind: the ungoverned wills and arbitrary proceedings of ungodly tyrants and wealthy powerful savages, force the wretched poor to repeat, and
rend

8. ^b Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

9. By reason of the multitude of oppressions, they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

^b Chappelow interprets this, *That man is wicked though his existence is from God; and his righteousness no better than that of a creature sprung from the earth.* This does not connect so well; nor, though true, seem to be the sense of the words.

10. But none saith,
where *is* God my
maker, who giveth
songs ^c in the night?

rend the air with, dismal loud
complaints and lamentations.

SECT. 52.

Job XXXV.

9, 10.

But how rare is it to find
people even in this deplorable
situation, so much concerned
about them as to say, where
is my own faith patience and
piety: where the reformation
of my manners, and resigna-
tion to the will of the creator;
with serious regular addressees
to him who can support me
under calamities; over-rule
them to my greatest good,
and produce peace joy and
glory in my breast amidst
scenes of the greatest outward
distress and tribulation?

11. Who teacheth
us more than the
beasts of the earth,
and maketh us wiser
than the fowls of
heaven.

Who hath instructed us 11
reasonable creatures, to con-
stitute other matters than
secular prosperity or adver-
sity, as the objects of our
greatest hopes or fears: beasts
of the earth and fowls of
heaven are wholly taken up
with present things, because
they are not endued with our
exalted and enlarged facul-

G 3

ties;

^c The *Heb.* sometimes signifying to *prune lop* or *cut off*
vines, according to *Avenarius* might be rendered *excision* or
destruction of oppressors — then the songs must be those of
deliverance: but it seems more agreeable to the context to
understand the word, of *devout exercises and reflections* in
general.

SECT. 52. ties; are not subjects of moral government, nor designed for immortality; man plainly is, therefore should consider virtue, religion, an unshaken constancy of mind, and a generous noble magnanimity as his main concern.

Job xxxv.
11.

12 As to present relief or temporal deliverance, which is all they design by their most importunate clamours, they do not obtain it; the countenance of tyrants is too stern, their power too absolute, and their pride and lust too relentless and inexorable, for them reasonably to expect, from any human interposition the least equity or mercy.

12. There they cry, (but none giveth answer) because of the pride of evil men.

13 And it may be depended on, that a wise and good God will not hear those impious screaming cries and prayers, which are only the effects of impatience under misery; and full of charges against his providence and justice: neither will he exert his omnipotence unseasonably and out of its due course to gratify them.

13. Surely God will not hear vanity, neither will the Almighty regard it.

14 And as to your saying, that you shall not see him to give a fair state of your case, and

14. Although thou sayest thou shalt not see him, yet judgment is before him there

therefore trust thou
in him.

and vindicate your character; he treateth you as an enemy and hideth his face from you; be sure of it, there is in due time a most impartial judgment to commence, in his presence and before his solemn tribunal; for this, you may fully depend upon the divine justice, and ought with patience and submission to wait, make a right use of affliction, and prepare for the important season.

SECT. 52.
Job xxxv.
14.

15. But now because *it is not so*, he hath visited in his anger, yet he^d knoweth it not in great extremity.

But now because it is not 15 yet the proper period of a full retribution, and God hath but, in a small degree chaf't'ned this man's inordinate passion and dissatisfaction with his ways; in his high conceit of his own extraordinary merit, he does not seem to know that he is suffering some present punishment.

16. Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

Therefore it is quite foreign 16 from the matter and to no purpose that Job hath insisted

G 4

so

^d Literally Job regardeth it not in the great swelling of his mind: from פֹּחַץ to grow big or corpulent, like fat cattle. It is figuratively applied to a large and far extended body of horse in an army. Hab. i. 8. Nah. iii. 18. The word taketh the signification of פֹּחַץ by changing the letters of the same organ.

SECT. 52. so much on his own vindication: If he have not in the multitude of his words betrayed a guilty self-partiality, yet he doubtless hath a gross ignorance.

Job xxxv.
16.

SECT. LIII. CHAP. XXXVI.

Elihu further insists upon the righteousness of God in his dispensations: how gracious he is in supporting, exalting and even when they offend correcting good men, and upon their repentance restoring and prospering them: how just and severe in punishing the impenitent and hypocritical. The afflicted and oppressed, he intimates, found him extremely compassionate, and Job had certainly done this, if he had not so impiously and obstinately maintained his own integrity, and chosen iniquity and suffering rather than repentance and deliverance. From the equity of the infinite Being, respecting the moral world, he makes an easy transition to his government of the natural, and the wonderful works he had made and presided over. Ver. 1, to the end.

JOB xxxvi. 1, 2.

SECT. 53.
Job xxxvi.
1, 2.

NO interruption being given, or answer made, *Elihu* proceeded in the manner following.

If you indulge me a little longer with your attention, I will add some further observations, respecting the providence

JOB xxxvi. 1, 2.

ELIHU also proceeded, and said, suffer me a little, and I will shew thee, that *I have* yet to speak on God's behalf.

vidence and in defence of the dispensations of the world's great governour. SECT. 53.
Job xxxvi.
3.

3. I will fetch my knowledge from afar, and will ascribe righteousness to my maker.

In a new and unusual train of thoughts, derived from the purest fountains of unprejudiced reason and uncorrupted truth, I will convey knowledge to your mind: and prove from undeniable evidences and the most glorious displays thereof, that perfect rectitude and an unvaried eternal equity are most justly to be ascribed to the maker and LORD of all things.

4. For truly, my words *shall* not be false: he that is perfect in knowledge *is* with thee.

For, I protest it most solemnly, my discourse shall not have the least intermixture of levity falsehood or insincerity in it: He who is omniscient, and intimately acquainted with the most secret recesses of my heart is present with, and fully knows there is no subtlety injustice or partiality in it.

5. ^e Behold, God *is* mighty, and despiseth not *any*: *he is*

I lay it down then as a maxim deserving of your utmost

^e Literally it is, *Behold God is mighty and scorneth not*, or has no envious evil affection, *he is mighty in strength of wisdom or vigour of heart*. R. Levi translates, but there does not seem to be sufficient reason to follow him — God — despiseth not the mighty in strength and wisdom.

SECT. 53.

Job xxxvi.

5-

utmost regard, that the Deity is the center of all excellence, and infinitely removed from those weaknesses of passion envy and emulation to which men are subject: as to his moral attributes, the inflexible steadiness of his truth, and his unerring unaltered wisdom, they are certain, and most illustriously manifest.

is mighty in strength and wisdom.

6 He allows not the oppressor and impenitent bold offender long to survive, or enjoy any solid and lasting happiness, after the indignities he has offered to his laws: but if not immediately yet in due time, he appears the advocate and deliverer of injured and distressed modesty and innocence.

6. He p reservec not the life of the wicked: but giveth right to the poor.

7 He never in the least diminishes of his regard, nor for a moment withdraws his affection from the pure and upright in heart; however by their troubles and calamities they may seem neglected and forsaken: they, all the while possess his settled esteem,

7. f He withdraweth not his eyes from the righteous: but with kings are they on the throne, yea, he doth establish them for ever, and they are exalted.

f Chappelow supposes *joshibem* should be repeated; and the passage rendered — *He withdraweth not his eyes from the righteous; but more than kings on the throne doth he establish them: yea, he establisheth them for ever, and they are exalted.*

esteem, and are growing in SECT. 55.
 his favour: and they are Job xxxvi.
 plainly designed for the 7.
 exalted dignity of glorious
 thrones; and to be for ever
 fixed and immovably esta-
 blished in them: nay to be
 perpetually advancing to su-
 perior degrees of the most
 distinguished honour through
 a boundless eternity.

8 and 9. § And if
they be bound in fet-
ters, and be holden
in cords of affliction:
 Then he sheweth
 them their work,
 and their transgres-
 sions that they have
 exceeded.

Those unhappy persons, 8, 9
 who like prisoners of war
 loaded with heavy chains,
 and without prospect of re-
 demption; are marked out
 as victims and reduced to the
 greatest necessities and distres-
 ses; have thereby the most
 useful reflections forced upon
 them: by this seeming seve-
 rity he clearly discovers to
 them the nature and deform-
 ity of their evil works;
 how defective has been all
 their virtue; and in how self-
 sufficient disingenuous and
 insolent a manner they have
 carried

§ *Schultens* understands this, not strictly speaking, of
 fetters and captivity: nor figuratively of calamities, and
 straits with pain and grief whether of body or mind: but
 as a tragical image representing a guilty person, who de-
 serves to be punished of God upon the theatre of this
 world, for terror of his supreme justice to the rest of
 mankind.

SECT. 53. carried it to their Almighty
 Creator.

Job XLVI.

9-

10 He renders them truly sensible of their errors, and rouses them from their carnal security; disposes them to learn submission patience and all virtue: or affords them the most strong admonitions to repent; forsake their sins and reform their lives.

11 And if the conviction be so impressive and lasting, that they do actually yield themselves the faithful servants of God, in the homage and obedience of a future virtuous and devout conversation; they shall possess the noblest treasure of a peaceful and approving mind and conscience; and all other good things, of earthly prosperity and pleasure, as is most expedient shall be added to them.

12 But if these kind methods and useful warnings, prove ineffectual to reduce them to the safe paths of duty and virtue; they shall inevitably perish: and most miserably, as it is owing entirely to their own obstinate folly, and without

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11. If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasure.

12. But if they obey not, ^h they shall perish by the sword, and they shall die without knowledge.

^h Chappelow renders — *The dart shall pass through them: and they shall expire without knowledge, or die instantly.*

13. But the hypocrites in heart heap up wrath : they cry not when he bindeth them.

out any hopes of future happiness or salvation.

And hypocrites in heart, who cloak their malice at them under specious pretences of piety and virtue ; and re-pine at, cavil with, and condemn the judgments designed to amend them : they who refuse even in extremity to confess their faults ; or beg for mercy, when he bindeth them for destruction, are certain in the end to suffer.

14. ⁱ They die in youth, and their life is among the unclean.

As unripe fruit is shook off with a violent tempest, so in the flower of their youth they come to an untimely end ; something befalls which publicly marks them, whatever professions they have made, as devoted, accursed, and deserving of the highest infamy and eternal misery.

15. He delivereth the poor in his affliction, and openeth their ears in oppression.

He leaveth not the humble and virtuous comfortless, and destitute of support in their affliction : and he instructeth them, in the most important lessons of patience submission and religious confidence, under

SECT. 93.
Job xxxvi.
12, 13.

ⁱ Chappelow interprets, *they die young, because they lived among prostitutes.* The words will bear this sense, and it exhibits a lamentable truth, but it does not seem to come up to, nor express the whole sense of the original.

SECT. 53. der the greatest weight of
 pressures and calamities.

Job xxxvi.

15.

16

And thus hath he instructed, admonished and excited you by a series of peculiar straits and difficulties even an extreme adversity, that he may engage you to the practice of humility and holiness; and to the prosecution of the noblest liberty satisfaction and happiness; which difficulties he would doubtless, had you improved them to these purposes, in the course of his providence have delivered you from; and accompanied this deliverance, if they were truly for your good, with the greatest plenty and variety of earthly blessings.

- 17 But you have been so far from answering the end of the LORD by his judgments and corrections, and complying with his wise counsel, for the future to act more circumspectly: that you have maintained to the last a debate and strange controversy with him,

16. Even so would he have removed thee ^k out of the strait *into* a broad place where *there is* no straitness, and that which should be set on thy table, *should be* full of fatness.

17. But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

^k Literally and very elegantly it is *from the mouth edge or jaws of adversity*, and is an usual *Hebraism*. Further, places as they are high or low; and parts of space as they are more enlarged or contracted are commonly used to denote the prosperous or adverse circumstances of persons.

him, after the manner of a Secr. 53.
 contentious obstinate wicked ~~man~~ Job xxvi.
 man, therefore there is no end 17.
 of your punishment; but by
 the rules of the strictest justice
 and judgment which you
 have presumptuously de-
 manded, you are still kept
 and likely for ever to remain
 in bondage.

18. Because *there*
is wrath, beware lest
 he take thee a-
 way with *his* stroke :
 then a great ransom
 cannot deliver thee.

You have so behaved as to 18
 render your self obnoxious to
 and become very visibly un-
 der the divine displeasure ;
 your unchecked contumacy
 and farther provocation may
 be attended with terrible con-
 sequences, produce the finish-
 ing stroke, or bring down
 the last judgment and most
 fiery vengeance : then you
 are utterly undone ; there is
 no sacrifice to appease, in-
 strument to defend, nor in
 the whole creation a price,
 ransom-money, or equivalent
 that will be accepted for your
 deliverance.

19. Will he esteem
 thy riches? *no*, not
 gold, nor all the
 forces of strength.

If it is absolutely out of 19
 your power to redress your
 present grievances; what then
 would avail your utmost mu-
 nificence or Herculean cou-
 rage, your largest possessions
 or strongest force, against the
 terror of God's power, the
 thunder

SECT. 53. thunder of his voice, or his
 { peremptory sentence of you
 Job xxvi. to eternal damnation.

19.

20 Do not through impatience too earnestly wish for, nor by additional impieties and indignities hasten death and judgment: of themselves, and in the natural course of things, with large and rapid strides they are approaching, to precipitate all men's dislodgment and removal from this world; and may overtake and unsettle you sooner than you are prepared for them.

21 Be particularly cautious and guarded lest you sin and offend against Almighty God; for upon this sole condition that you beware hereof, depends your deliverance from all these evils and calamities.

It

20. Desire not the night, when people are cut off in their place.

21. ¹ Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

¹ Literally it is, *observe, that you have no respect to vanity, because, upon this, have you been chosen, or supposing the præterit put for the future, shall you be chosen, i. e. come forth purified and refined, out of affliction.* Mudge understands *Elibu* in the former verse, as advising *Job* not to think his duty a fatigue and wish it over. This is hinting at the true reason of *Job's* suffering, *viz.* that it was a trial of his religious steadfastness, and his deliverance a reward of it. He adds, in the next ver. he bid him to look up to the supreme Being, [who is accountable to no one, and yet no one can charge him with injustice] for a pattern, and to think of him and all he does with the utmost veneration: and this leads him into a magnificent description of his works, which he insists on the more as it would teach him at the same time to think humbly of himself.

22. Behold, God exalteth by his power; ^m who teacheth like him?

It merits your most serious consideration, and is what you cannot but observe, that it is in the unbounded power of this supreme Being not only to raise you from, but to place you out of the reach of adversity; or to inflict upon you a severer discipline, and sink you into the depths of misery; if he have not already he can by heavier judgments, learn you submission and humiliation.

SECT. 53.
Job xxxvi.
22.

23. Who hath enjoined him his way? or who can say, thou hast wrought iniquity?

Who has authority to direct and overrule, inspect and take account of the laws and measures of the independent Being and supreme governor? Or who in the universe has ground of reason, or share of presumption enough to say, thy administration is unequal, thy works unrighteous.

24. Remember that thou magnify his

It is what you should never forget to be incumbent on you,

^m *If he teacheth*, rather who *casteth down*, like him, from ירה to cast or shoot down with sudden violence. Or as *Schultens* derives the word from מרה *perstrinxit obstrigilavit*, and in a secondary meaning *rebellavit*. This interpretation seems best to connect and preserve the antithesis. But if the reader prefers the common interpretation of a teacher or guide, governor or lawgiver, the sense is not greatly altered.

SECT. 53. you, not to reflect on, or by his work, ⁿ which
 any means diminish; but men behold.
 Job xxxvi.
 24. sincerely and publicly admire
 and celebrate the great and
 wonderful works of God;
 which are obvious to all men,
 and nobly deserving of their
 regard and constant most
 devout contemplation.

25 Those of all talents and
 even the lowest capacities
 who do not obstinately shut
 their eyes, in every part of
 the visible creation must ob-
 serve the displays of divine
 omnipotence: at the greatest
 distance of time or place, the
 dispensations of his universal
 providence are conspicuous
 and glorious.

26 The amazing author of
 all, 'tis natural to conclude,
 must, in the extent of his
 presence and immensity of his
 perfection, infinitely exceed
 our limited finite understand-
 ings to form any adequate
 ideas of them: neither is it
 possible that in our infancy of
 a temporary existence, we
 should have powers to inve-
 stigate

25. Every man
 may see it; man may
 behold it afar off.

26. Behold, God
 is great, and we
 know him not, nei-
 ther can the num-
 ber of his years be
 searched out.

ⁿ Which men behold, literally it is which men chant or
 celebrate in songs: alluding probably to those hymns of
 praise which were very early composed on the works of
 the great and good Creator.

stigate, or measures to apply to his boundless duration or absolute eternity.

SECT. 53.
Job xxxvi.

26.

27

27. For he maketh small the drops of water: they pour down rain according to the vapour thereof.

It is an astonishing instance of the divine art and œconomy that by the influence of the atmosphere and solar heat, he exhales and attenuates, as it were strains and purifies the element of water: according to the exactest rules, vapours are raised, are rarified and afterwards descend in refreshing showers.

28. ° Which the clouds do drop, and distil upon man abundantly.

Thus the clouds on high in the most gentle gradual manner dissolve and drop in trickling dews: or fall more plenteously in rains as they may be more wanted, and a greater blessing to mankind.

29. P Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

Who is there, notwithstanding the benefit they receive from them, that can comprehend and explain, how the waters are attracted, condensed, and so largely expanded in the thickening clouds: or how are gendred

H 2

fudden

° Chappelow renders, *when or if the clouds do drop: they distil upon man abundantly.*

° Schultens styles this a most full image to denote the force of thunder dividing the clouds amidst terrible cracks. The black and thick cloud is usually expressed in the sacred poetic writings by the *tabernacle tent* or *pavilion* of God, where as in a shop he forms thunder and prepares storms.

SECT. 53. sudden tempests, and those
 loud and terrible cracks of
 thunder: which issue from
 them, as from a pavilion or
 tabernacle in which they are
 formed detained and launched
 as it were to burst the sky,
 and cleave the heavens a-
 sunder.

Job xxxvi.
 29.

30 From which dark cloud,
 and prepared storms he fills
 the whole air with his blazing
 lightning; and as it were in-
 volves himself in, or cloaths
 himself with, transferring
 into the sky, the waters of
 the whole ocean.

30. 9 Behold, he
 spreadeth his light
 upon it, and cover-
 eth the bottom of
 the sea.

He

9 The image here seems to rise to the utmost sublimity. In the verse before, he had diffused or expanded the clouds — and in the darkest and blackest of them pitched his tent and prepared and discharged his thunder — now the lightning fills the atmosphere with one general blaze, and it seems covered with and to have transferred into it the roots of the sea — or the deepest, most obscure and black of waters heaped together.

Mudge observes on the 27 and 28 that they relate to the ordinary showers and dews, 29. he delates upon the expansion of thick cloud which lies over the lower region of air, in which are deposited all the elements of destruction; which being for ever in an uprore of fermentation he calls likewise a sea: the back of which he says is lined with a covering of light; which when he chuses to cast down, he gives direction to the cloud under to burst open, and by its crack to give notice of what is coming, *viz.* a red-hot charge of vengeance, &c. This cloud or sea of elementary principles of destruction he employs for vengeance on his enemies; and to feed that destructive power that is to work it, which he here considers as alive.

31. For by them
Judgeth he the peo-
ple, he giveth meat
in abundance.

He answers different pur-
poses by these tremendous
visitations: they are both
judgments or punishments,
and likewise the happy occa-
sions of the earth's fertility
and plenty.

SECT. 53.
Job xxxvi.
31.

32. * With clouds
he covereth the light;
and commandeth it
not to shine, by the
cloud that cometh
betwixt.

He is ever armed with, 32
and carries ready in his
mighty hands the dreadful
thunder and fatal bolts: but he
suspends, or commands them
from destroying, when with
penitent and humble sup-
plications men implore his
mercy.

33. * The noise
thereof sheweth con-
cerning it, the cattle
also concerning the
vapour.

And that they may not be 33
unmindful hereof, there are
previous tokens and warn-
ings of approaching tempests:
even the natural instinct of
brutes appears to alarm them
of a difference in the air, and

H 3 prompt

The Vulgate renders this, *he bides the light in his hands and commandeth it to come again. Schultens he cloatheth both his hands with light, and hath ordained against them an intercessor.*

* Schultens supposes the danger of arms alluded to, or the sound of instruments to call to courts of judgment.

Chappelow renders *he will inform his friend concerning it, the possession of anger shall be upon iniquity.* Agreeable to the English translation, it is observable how beasts, oxen, sheep, and hogs are affected; and by their natural sagacity forewarned of tempests. Vid. *Plin. Lib. xviii. Ch. 35. Virg. Geor. Lib. i.* For a very elegant but far from equal description, Vid. *Lucret. L. vi. ver. 248. L. iv. 170.*

SECT. 53. prompt them to seek shelter
from the impending ruin.

Job xxxvi.

33.

CHAP. XXXVII. SECT. LIV.

Elihu having produced or prepared the reader for it, further describes Thunder and Lightning—snow—small rain, the whirl-wind—cold and frost. He urges Job to consider the wond'rous works of God, and the narrow bounds of his own knowledge. And concludes that his nature is incomprehensible, his ways are unsearchable, but whatever he does is founded in unerring wisdom, and the perfection of impartial equity. Ver. 1, to the end.

JOB xxxvii. 1.

SECT. 54.

Job⁹ **A**T this particular phæ-
nomenon in nature,
xxxvii. 1. there is something so awful
and

JOB xxxvi. 1.

^t **A**T this also my
heart trem-
bleth, and is moved
out of his place.

^t *Mudge*, and others observe, that the five first verses belong to the subject of the foregoing chap. and should be joined to it, after which he proceeds to further instances of omnipotence, 1, and 2. He is shocked, he says, with the very idea of it; *do but hearken*, as if it were then actually thundering. 3. *ישׁר* *Schultens* tells us in the *Arab.* is *coruscatio*, which answering to *אור* in the latter clause one knows not how to refuse it: though it might be translated, any where under the whole heaven be its direction, and the light of it shall be at the wings, extremities or utmost edges of the earth. 5. That is as the same author notes, he will not cheat, or put tricks upon mankind, when he threatens, for such the thunder is understood, it will certainly be followed with effects miraculous, &c. — Here is conceived first a growl, then the flash, next the frightful crack, and lastly the consequences, for they are not perceived till after the crack.

Thunder

and solemn in it, I confess I cannot but be deeply affected; seized with unusual terrors, and my heart thrown into so violent a palpitation as to be ready to break loose from its bonds, leap from its fixed station.

SECT. 54.
Job
xxxviii. 1.

2. Hear attentively the noise of his voice and the sound *that* goeth out of his mouth.

3. He directeth it under the whole heaven, and his lightning unto the ends of the earth.

Hearken diligently to the gentler chiding murmurs of the voice of God? and the smaller flashes of lightning followed with a deepening sound that proceed out of his mouth.

He directeth it to extend to the greatest distance of the whole large circumference of heaven; and his swift-winged

H 4 lightning

Thunder in holy writ seems frequently styled the voice of God: the greatest lords of this earth have been filled with horror, and seized with chilly cold damps at hearing the tremendous sound. The poetic reader may not be displeased with the following descriptions:

From winds and thickning clouds we thunder fear;
None dread it from the quarter which is clear.
It comes like thunder grumbling in a cloud,
Before the dreadful break: if here it falls
The subtle flame will lick up all my blood,
And in a moment turn my heart to ashes.
O for a peal of thunder, that could make
Earth, sea, and air, and heaven and *Gato* tremble.

— Like lightning's fatal flash,
Which by destructive thunder is pursued,
Blasting those fields on which it shined before.
As when some dreadful thunder clap is nigh
The winged fire shoots swiftly through the sky,
Strikes and consumes, e'er scarce it does appear,
And by the sudden ill prevents the fear.

SECT. 54

Job

xxxvii. 3.

lightning flies with an instantaneous motion to the extremities or remotest corners and quarters of the earth.

4 No sooner is beheld the sudden blaze, than is heard the dreadful roaring sound: he thunders with a voice commanding the utmost awe and reverence: neither will he delay or retard the remains of the tempest, the rattling hail, or pouring rain when their harbinger his deep-mouthed echoing thunder is once heard.

5 God thundereth with the loudest bursts of his menacing terrible voice, and createth an universal astonishment and horror: with silent wonder we behold the various effects of his power and providence; but must confess our ignorance and inability how philosophically to account for, or distinctly explain all their immediate causes and stupendous circumstances.

6 From the violent heat of fiery explosions to the extremest

4. After it a voice roareth: he thundereth with the voice of his excellency, and he will not ^u slay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doth he, which we cannot comprehend.

6. For he saith to the snow, be thou on the earth; likewise

^u The Syriac, *Vulgate* and *De Dieu* render, *et non investigabitur*, but the next verse expresses our not being able to comprehend the subtle nature and dreadful effects of this phenomenon; and therefore the word is most properly rendered here, *slay, defer, supplant, tread on the heel, or stop from executing his design*.

to the small rain,
and to the great rain
of his strength.

tramest cold, his government
of human affairs is conspi-
cuous, when he issues forth
his high command to the
fleecey snow; saying in downy
softness fall thou upon, and
as if there was nothing else
wholly cover the highest
hills, and the late verdant
plains. In like manner to
the drizzling dews and mo-
derate rains, with the driving
heavy showers.

SECT. 54.
Job
xxxvii. 6.

-. * He sealeth
up the hand of every
man; that all men
may know his work.

By the inclemency of a
rigorous season, he as it were
sets a mark and seal upon the
hand, and obstructs the labour
of every man, confining them
within doors: that all men
may observe and improve
the proper time of industry,
and

* It has been already observed, from *Buxtorf* how in
Judea the former rain gently descended to moisten the seed
in the month of October: how the latter fell in heavier
showers to strengthen and bring to maturity the corn and
fruits about May; which probably was not peculiar to that
country; but the same happen'd to other eastern parts and
to *Arabia*. Or the expressions may only denote different
kinds of rains and showers, including hail storms.

* *Mudge* observes, the mark imprinted, is the red, blue,
and numbness of the hand, which approaches to mortification,
and is a plain sign how much they are in the hand of God:
perhaps it may be construed, he padlocks up the hand, &c.
for the form of construction. See *Psalms* ix. 20. On the
foregoing verse he remarks, the earth is that [אדמה, for the
common reading is unnatural,] i. e. all snow and nothing
else, under rains are included hail-stones. The expression
strongly describes the speed and violence of the execution.

SECT. 54. and be sensible whom they
 are obliged to if they are pro-
 vided for and the work of
 their hands blessed.

Job
 xxxvii. 7.

8 By its growing severity even the wild beasts cease from roaming abroad in search of prey; retire to their dens; and live upon what they have deposited in them, or what these lurking places afford them.

8. Then the beasts go into dens, and remain in their places.

9 From the hidden secret parts of the south are observable to proceed the most furious gusts of wind and hurricanes; and from the opposite climate, or northern pole, the most intense piercing cold.

9. Out of the south cometh the whirl-wind; and cold out of the north.

Con-

7 The same author notes, that the south is considered as a sort of subterraneous magazine, as lying under the earth, I do not know, says he, whether the north may be called קִזְרִים as being a central point from whence the meridian lines all diverge, or from the *Aurora Borealis*, or from the dry scattering winds that come from that quarter, there is always supposed, when God giveth the word. Whether it be so directly meant in the text or not, the poetic reader will not be displeased with the following ingenious description of a whirlwind or hurricane.

So where our wide *Numidian* wastes extend,
 Sudden th' impetuous hurricanes descend,
 Wheel through the air, in circling eddies play,
 Tear up the sands and sweep whole plains away;
 The helpless traveller with wild surprize,
 Sees the dry desert all around him rise,
 And smother'd in the dusty whirlwind dies.

10 By the ²breath of God, frost is given: and the breath of the waters is straitened.

Conformable to the laws of the creation, and the divine influences upon and alteration of the temperature of the air, frost is given: and the whole extent of yielding fluid element is stiffened into a solid consistence, or compact substance.

SECT. 54.
Job
xxxvii. 10.

11. Also by watering he ⁴wearieth the thick cloud: he scattereth his bright cloud.

Even until the sky become perfectly serene and bright, he distendeth and evacuateth the cloud, heavy and obscure with the abundance of water it contained: and dissipateth that most dark and pitchy cloud, charged and big with lightning and thunder.

In

² The learned Dr Grey observes that *nismab* or *nesumab* is a subtle air peculiarly cold and penetrating; such as almost breaths when a most vehement frost reigns. He adds as is very obvious, this is a most beautiful image, representing the hard and clean ice, as like a mirror fused or melted from brass.

⁴ *Schultens* notes, that the *Arabic* poets are remarkable for comparing clouds pregnant with showers to loaded camels tired or weary with their burdens; and that from winter, the author is here recurring to spring and summer. Thus *Mudge* translates — and again the bright weather shall drive away the thick clouds; his sun scatter the gloomy overcast. i. e. In its turn the summer shall come about again with the sun, which likewise performs its rounds as God directs: thus, those things mentioned before in their several turns and stations do their respective offices for the earth, whether in a way of judgment or mercy.

SECT. 54.

Job
xxxvii. 12.

In their whole round of changes, positions and seemingly most irregular motions they are under a superior direction: One who sits at the helm assigns the operations, steers the courses, and checks or impels the ardour and progress of these second causes: to as is agreeable to the laws of his government, and may be subservient to the purposes of wisdom and benevolence throughout every region and climate of this habitable earth.

13 The divine immediate hand may be concluded in these instruments of his providence; and that he disposes their influences, whether to shew his displeasure, and take vengeance of man's provoking inventions: or to refresh the parched soil, and render a barren land fruitful: or to declare his mercy and liberality, in dispersing men's fears and supplying their numerous returning wants.

14 Give the most serious and diligent attention, O *Job*, I beseech

12. And it is ^b turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13. He causeth it to come, whether for correction, or for his land, or for mercy.

14. Harken unto this, O *Job*: stand still, and consider the

^b *Schultens* understands this to be a metaphor taken from the governour or pilot of a ship, who directs its navigation or steers its course, in surprizing circles and windings.

the wondrous works
of God.

befeech you: summon your revering thoughts, and with the utmost solemnity accompany me in contemplating these glorious displays of Deity, these stupendous effects of a cause that infinitely transcends them all.

SECT. 54.
Job
xxxvii. 14.

15. Dost thou know when God disposed them? and caused the light of his cloud to shine.

What knowledge have you, or is it possible for you to have at what precise period of a boundless duration the Almighty's fiat was issued forth, or his matchless wisdom and omnipotence exerted in the formation or disposition of these various meteors;—the thunder and lightning—rain and hail, snow and frost—particularly when he caused that most beautiful phænomenon, his arched rain-bow to appear in all its most vivid and striking colours.

16. Dost thou know the balancing of the clouds the

Have you any distinct and adequate ideas, how the ponderous

^c *Mudge* observes and several other commentators agree with him, here he speaks of the *rain-bow* which was a supplemental act of the creation after the flood: to which may be added, that it is one of the glories of the Newtonian doctrine of light and colours to have given a very rational account of this parti-coloured semicircular meteor, to proceed from the reflections and refractions of the rays of light on the drops of rain falling from his cloud.

^d The same author reckons, that here he challenges *Job* to account for that thick cloud mentioned xxxvi. 29. full of tempestuous

SECT. 54. derous clouds are poised in the light and yielding air? or by what invifible chain these watry cifterns are fufpended: that they neither rife nor defcend but to a certain degree? thofe aftonifhing operations of perfect and unbounded fkill and wifdom!

Job
xxvii. 16.

the wondrous works of him which is perfect in knowledge?

17 Whence farther it proceeds that your cloathing becomes fenfibly warmer and even troublefome, which was fo neceffary during the feverity of weather, as foon as ftorms and tempefts are calmed; the milder fouthern gales play, and the folar heat is more powerful.

18 Have you in connexion with, or can you like the Omnipotent Being, diffufe to fuch an amazing compafs the azure

17. How thy garments *are* warm, when he quieteth the earth by the fouth wind?

18. Haft thou with him fpread out the fky, *which is* ftrong *and* as a molten looking-glafs?

tempeftuous principles in war with each other, how it comes to pafs in the cold weather when people cloath warm that it is all quiet and peaceable, every part of it equally balanced and counterpoifed, and diffufed abroad into one bright ferenity, when the earth is eafed from the violent ftorms that come from fouthern quarters, and the whole heaven is expanded into one uniform appearance like a polished mirror. Does it not rather denote the clouds in general when they are as it were fufpended in equilibrio, and in a perfectly calm ftate. It is fcarce neceffary to remark, that mirrors or looking-glaffes in ancient times were formed of melted beaten brafs, or caft and polished fteel.

azure sky, or most serene
 æther, which is firm and
 stable, clear and reflecting as
 the molten looking-glass, or
 polished mirror?

SECT. 34.

Job
 XXXVII. 18.

19. * Teach us,
 what we shall say
 unto him; for we
 cannot order *our*
speech by reason of
 darkness.

You who are possessed of
 so much wisdom and magna-
 nimity, that you can be bold
 to oppose your faculties to
 the divine perfections; and
 wish

* *Mudge* literally interprets, let us know what we must say to him: we shall not be able to plan it out for the darkness that will blind us. Shall it be reported to him what I speak? doth a person speak that is swallowed up in amazement? even now men do not look upon the resplendent sight that there is in the æthereal regions, when the wind hath passed over them, and scoured them clean, when a golden sky cometh forth from the north. Over God is a tremendous glory; the Almighty we cannot reach him; supreme in all perfection; and in judgment and greatness of righteousness, such that he must not be summoned to account. Therefore poor mortals should fear him; all the wise in heart together must vanish out of sight. He remarks, that *Elibu* concludes from the supreme perfection of God the absurdity of *Job's* scheme of contesting with him. This occasions his putting these questions to him which he ought to be able to answer, if he would put himself on a footing of dispute with God: and, says he, we ought to be provided with our answers before we come into his presence: for there the tremendous glory that surrounds him will so blind us that we shall not be able to see at all, as the resplendent light of the sun in a clear sky is too glorious for men to look on. The next verse, he adds is an answer to a supposed objection. Though I cannot come near enough to speak to him in person, may not I get my answer conveyed to him, as that of the *Israelites* through *Moses*? no nor that neither; can any one speak at all that is quite lost and bewildered, and has all his senses bedark'ned.—The whole sum of wise men put all together, [I punctuate it *וְיָרָא*] would quite disappear and be lost out of sight before him.

SECT. 54. wish to debate with an Infinite Being the point of your own integrity; pray inform us how we should address him, or what answer make, to one of a thousand queres, he may propose to us: we readily confess our utter inability to controvert any matters with the Almighty; and our entire ignorance as to numberless unfathomed and incomprehensible ways of his providence.

Job.
xxvii. 19.

20 And should an advocate be engaged to interpose with and present my pleas before the supreme majesty; and report that I am enough presumptuous to desire an hearing in regard to the inequalities of this world, and how hardly I am dealt withal; there is the highest reason to believe, that he who took such liberties would instantly be annihilated; or swallowed up of the overwhelming splendour and immense glory.

21 Mortal eyes are not strong enough to fix and glare on the sun's brightest and unclouded beams — after the wind has dissipated the mists and entirely purged the air, that it shines forth in its greatest lustre.

20. Shall it be told him that I speak? If a man speak surely he shall be swallowed up.

21. And now *men* see not the bright light which *is* in the clouds: but the wind passeth and cleanseth them.

That

22. ^f Fair weather
cometh out of the
north: with God is
terrible majesty.

That gold-like brightness SECT. 54.
and glittering amazing splen- Job
dour in which the sun ap- xxxvii. 22.
pears, when the north-wind
hath cleared the sky, dazzles
and confounds human sight;
but the terrors of the LORD
and glories of the supreme
Majesty are infinitely more
awful and inaccessible.

23. *Touching* the
Almighty, we can-
not find him out:
he is excellent in
power and in judg-
ment, and in plenty
of justice; he will
not be afflicted.

The Almighty and his ²³
ways are inconceivable by
us mortals: nevertheless as
his power is absolute and
unbounded, his wisdom un-
erring, and his justice sacred
and inviolable, we may fully
conclude

^f On this *Peters* grounds a probable argument, that an
Arabian most likely *Job* himself, and not an inhabitant of
Judæa, was the writer of this book. *Elibu* says, "fair
weather cometh out of the north:" but *Solomon* tells us,
Prov. xxv. 23. that a north-wind bringeth forth rain." For
this is the true rendering of *Ruach tzaphon techotel gessem*.
Though these assertions contradict each other, they are both
exactly true as understood of the two different countries
Arabia and *Judæa*, and are suited to their respective situa-
tion. For in *Arabia* the north-wind blew over a long track
of dry land, and therefore usually brought dry weather;
whereas in *Judæa*, the north-wind [in which name were
included all the winds betwixt the north and north-west]
blew from the *mediterranean* sea, and therefore commonly
brought rain. *Pref. Crit. Diff.* p. 16.

^g As the same author observes, the expression here is
absolute and wants a little explication. The prophet gives
it us, and that a very just and beautiful one by the addition
of a word. *Lam.* iii. 33. *For God doth not afflict willingly,*
Asell-Libbo, not from his heart, he takes no pleasure in doing
of it. It is his work indeed, but it is his *strange work*, as

SECT. 54. conclude that he never sends affliction without cause.

Job
xxxvii. 23,
24.

Our proper business therefore, and the incumbent duty of all men is no other than to fear and serve him; to submit implicitly to his supreme will, and freely to acknowledge that all human wisdom is nothing in respect of his: satisfying our own minds, that he will certainly find a way to clear up all the irregularities [as they now appear to us] in the methods of his providence and bring this intricate and perplexed scene at last to a beautiful and regular close.

24. Men do therefore fear him: he respecteth not any that are wise of heart.

another prophet elegantly terms it. *Isai.* xxviii. 21. This observation wherewith *Elibu* concludes, he justly adds is very applicable to the subject of dispute before them. The paraphrase is in part taken from *Crit. Diff.* p. 433.

SECT. LV. CHAP. XXXVIII.

To decide this important controversy, the great Jehovah himself at last interposes; and in condescending majesty enquires, who is this bewildering but not satisfying himself, about his boundless omnipotence and unsearchable dispensations. He demands of Job where he was when it was laid, and what he knew of the earth's foundation: what of the direction and conduct of seas and clouds — light and day — darkness and the gates of death, Ver. 1—22.

JOB XXXVIII. 1.

^h THEN the Lord answered Job out of the whirl-wind and said,

JOB XXXVIII. 1.

THEN as out of a flying cloud, rushing wind, or mighty overwhelming tempest

SECT. 55.

Job
xxxviii. 1.

I 2

^h The *Chaldee Paraphrast*, by the addition of a word, hath as *Peters* remarks, given a very bold exposition of this text, thus — Then the Lord answered Job out of the whirl-wind of grief, &c. taking the word [סערה] whirl-wind, not in a literal but metaphorical sense. As if the meaning were only this; that, amidst the tumult of Job's sorrows, God suggested to him the following thoughts, to bring him to a sense of his condition. But as *Grotius* observes, the generality of expositors agree to understand it of a sensible and miraculous interposition of the Deity, appearing in a cloud the symbol of his presence, or by an angel speaking in his name to put an end to the controversy. It is perhaps, saith the same learned author of no great moment to enquire into the manner of the revelation. If we allow the speech to be divine; its authority will be the same, which ever way we suppose it to have been impressed on Job. To bedarken counsel. *Mudge* interprets, to deliver his opinion with the authority of a counsellor in dark mysterious points, where all he says must be bewildered and plunged in

SECT. 55. } pest the LORD JEHOVAH,
 { Job with a peculiar visible majesty
 XXXVIII. 1. and

in darkness. *Peters* very justly remarks, whatever was the way of communicating it, if it be possible to discover the divinity or inspiration of a thing by its own light, I think, we cannot hesitate to pronounce this speech to be divine. The subject of it is God's omnipotence, as displayed in the works of the creation. Many are the pens that have adorned this noble argument. Philosophers, Poets and Divines have laid out all their eloquence upon it, and seem raised above themselves whenever they have been led to touch upon this agreeable topic. But as the holy scriptures surpass all human composition in those sublime descriptions which they give us of the Majesty of God, and the wisdom and magnificence of his works: So [if we may be allowed to make the comparison] it will be difficult to find any thing in the sacred writings themselves that comes up to this speech. The *English* reader will be sensible of something in it, that must raise his admiration to the highest pitch. For there is no veil that can hide its beauties. Turn it into what language you please, and it will shine through them all. *Crit. Diff.* p. 435.

Some understand the celebrated text in the xix. Chap. as a kind of opening of the grand plot in the drama: or intimation of what should happen to shut up the scene, and determine the important question. However, as the above cited author observes, this is decisive of the point in dispute, and God's pronouncing *Job* innocent instead of all other arguments: 1. The divine omnipotence, as displayed in the works of the creation, which is here set out with an astonishing sublimity, was an argument [if duly attended to] sufficient to remove all the doubts and perplexities which these overwarm reasoners had fallen into in their disputes. For if God created all things, he must have a concern for all his creatures; and if he can do all things, he can have no temptation to do wrong. And therefore his being infinitely powerful, gives a certain assurance, that he must and will set every thing to rights at one time, or another. If he does not do it in this life, he certainly will do it hereafter. And this no doubt is the inference which they were left to draw for themselves. 2. Further — the divine omnipotence is likewise a full answer, in particular to all the

and solemnity deigned to answer *Job*, and said,

SECT. 55.

2. Who *is* this that darkneth counsel by words without knowledge?

Who from among my intelligent productions is this, that perplexes and involves his own thoughts, with respect to my secret and impenetrable designs and counsels, in discourses where he cannot have adequate ideas; and where his only prudence

Job
xxxviii. 1,
2.

I 3

and

the objections that have or can be made to the doctrine of a resurrection. 3. This shews what large amends he could make good men for all their sufferings in the great day of the resurrection; and hints likewise, by that question, Chap. xxxviii. 17. that he could as easily do it before; and admit them to what degrees of happiness he pleased, immediately upon their dissolution; *Have the gates of death*, &c. [the paraphrase whereof is in part taken from this author] what room then for such complaints as you have now been uttering? This seems apparently the drift of the question.

In short, the great lesson we are to learn from this divine speech, and the decision here put to the controversy is, that our disputes about the *providence* of God proceed from ignorance and folly: that the first duty of a creature is to resign himself to the will of his Creator; to do his commands with pleasure; receive his dispensations with submission; be thankful to him for the good, and patient under the evil which he sends: to consider life, with its appendages, as the free gift of God; which therefore we should employ in his service, be ready to give up freely when he calls for it, and trust him for a *future happy state*. *Crit. Diff.* p. 191.

ⁱ *Mercer* observes, by *darkneth counsel* is meant, *obscureth the secret judgments or counsels of God by immoderate complaints*. Not that *Job* is here reprov'd for any real evil sentiments concerning divine providence; but for the unguarded expressions which his numerous afflictions had extorted from him. This appears from *Cb.* xlii. 3.

SECT. 55. and wisdom would be a dis-
passionate submission and pro-
found silence?

Job
xxxviii. 2.

3 Strengthen, collect and prepare thyself all that is possible, for a sincere and worthy man to do: for my design is to propose certain questions, elucidating, indeed determining of the important affair in debate, and expect thy answers in the way of resolving them.

4 As to thy own existence and duration, where or what wast thou, when I laid the foundation for this habitable earth,

3. * Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding?

* It has been intimated before, that the fashion of the ancient garments which was hanging loose till tucked up with a girdle for action or journeying, is a common figure of speech for preparing the mind, and giving a close attention. See *Jer. i. 17.* And *Schultens* observes that this is an irony but a paternal one and full of kindness and benevolence. The subsequent verses contain a beautiful and sublime image and representation of the world by a building; and as it seems to have been an ancient as well as modern custom to accompany the laying of corner stones of magnificent structures with acclamations and rejoicings. See *Psal. cxviii. 22, 23 and 24.* So the stars and planets, anciently supposed to be tabernacles or residences of superior intelligences, are elegantly introduced as celebrating the rise and foundation of this earth: and the holy and blessed angels as joining in the solemnity with their triumphant praises. Parallel places are *Psal. ciii. 21. cxlviii. 2.* And as it appears in *Homer*, that on whatever subject he descants, he was perfect master of all the learning of his time, peculiarly the mechanick arts: so in the admirable author of this performance every image is drawn to the life; the line and plummet as it were set before the reader, and even life given to inanimate beings.

earth, or formed and raised the goodly fabrick with its various parts and numerous connexions and dependencies? SECT. 55.
Job
xxxviii. 4.

Declare them with perfect freedom, if thou hast any sentiment, recollection or testimony to the purpose.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it.

Concerning the architect likewise, who by rules of the exactest art planned and contrived, proportioned and adjusted the dimensions and all other properties of the curious wonderful performance; speak if thou knowest: or whose wisdom and overruling power was it that prescribed its exact boundaries, and ascertained its different climates and divisions?

6. Whereupon are the foundations thereof fastned? Or who laid the corner-stone thereof?

Upon what solid substance, or immoveable firm substratum do the weighty pedestals and most strong bases of this mighty globe rest, that it stands stable and unshaken? Or who laid the corner-stone which connects and secures the finished building?

7. When the morning stars sang together, and all the sons of God shouted for joy.

When the heavenly concert with harmonious triumphant songs hallowed the sacred name on occasion of the Godlike labour: and the

SECT. 55. whole angelic host by loud
 { acclamations and the loftiest
 Job strains bore testimony to the
 xxxviii. 7. goodliness and perfection of
 the new-made world.

8 Or who with as it were
 valves and folding doors in-
 closed and confined the largest
 collection of watry element;
 when it swelled, raged and
 brake forth, like an infant
 from the womb it can no
 longer remain in?

9 When I made the provision
 of the cloud as a garment to
 receive and cover its new
 birth and separation from the
 chaos: and heavy dark clouds
 to swathe, encompass, and on
 every side constrain it.

10 And by an unalterable
 fixed law and constitution in
 nature,

8. Or *who* shut
 up the sea with
 doors, when it brake
 forth *as if* it had
¹ issued out of the
 womb?

9. When I made
 the cloud the gar-
 ment thereof, and
 thick darkness a
 swaddling band for
 it.

10. ^m And brake
 up for it my decreed
place, and set bars
 and doors,

¹ This natural and beautiful image is continued in the next verse; when the water gushed forth from its subterraneous womb, he prevented its falling back again by strong valves placed to intercept it: received it into a kind of garment or blanketing, and swaddled it in thick darkness. See a parallel and very beautiful passage, *Jer. v. 22.*

^m Some suppose, the ancient custom here alluded to, mentioned *Gen. xv.* and by *Homer* of sacrificing and dividing a beast into two parts when they entered into a covenant: thus the Almighty is represented as covenanting with the waters. *Mudge* understands by *decreed place* that vast hollow that he broke up in the surface of the earth, just suited to contain all its waters, the receptacle mentioned, *Gen. i. 9.* This *Lewis* saith, we may conceive to have been done by such particles of fire as were left in the bowels or the earth: whereby

nature, determined its situa- SECT. 55.
 tion; and as with bars and Job
 doors, walls and fences cir- XXXVIII. 10.
 cumscribed it within and li-
 mited it to certain proper
 bounds distinctly marked out
 for it.

11. And said, hi-
 therto shalt thou
 come, but no fur-
 ther: and here shall
 thy proud waves be
 stayed.

And with a voice which 11
 shews authority and com-
 mands obedience declared,
 hitherto thou mayest come,
 there is no obstruction, but
 thou shalt proceed no further;
 and if thy rolling billows
 swell, and mountainous waves
 rage and beat with ever so
 much violence, yet here is
 their sovereign check and
 utmost bounds, which they
 shall never pass.

From

whereby such nitro-sulphureous vapours were kindled, as
 made an earthquake, which both lifted up the earth, and
 also made receptacles for the waters to run into. *Antiq.*
Heb. Repub. Vol. IV. p. 243. *Peters* very justly remarks
 on this discourse, that it proceeds all along in a majestick
 strain: and every step that we advance, there is still pre-
 sented to the imagination something new, and something
 great and wonderful. The descriptions scattered here and
 there are pictures drawn in such a lively manner, and withal
 so just, that they might instruct a *Phidias* or a *Raphael*.
 But what is most observable in the speech, as it gives a life
 and energy to the whole, is the distribution of it for the
 most part into short questions falling thick upon each other,
 and darting conviction, each like a flash of lightning, with
 a suddenness and force impossible to be resisted. *Crit. Diff.*
 4to. p. 436.

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xxxviii.
12.

From the beginning of thy time, hast thou, as to a menial servant, given instructions to the morning? and regularly and constantly prescribed to the dawning day the exact place it shall hold, and the precise moment it shall never fail to return at?

- 13 That with a surprizing velocity, and in the shortest portion of time, it might take hold of, and disperse itself from one extreme part of

12.ⁿ Hast thou commanded the morning since thy days? and caused the day-spring to know his place.

13. That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

ⁿ One of the *Targums* interprets, wast thou present in the days of the creation, and commanded it that there should be morning. But, it is literally *whether from thy days or when thou wast existing*, &c. Some render *whether before thy days*, and *from eternity*. Or whether hast thou numbered so many days. However the morning and day-spring appear as ministering servants. And *Mudge* observes in this noble image they are ordered, the morning to the east, and the day spring to the west, [for though it really rises in the east, yet according to the *Tyrian* story the flash of it is seen in the west,] and there stationed with each a flambeau, from the impression of which light, as wax under a seal, the earth would catch a near form, and the rogues of the night who act in defiance to all laws be disconcerted, and some fall into the hands of justice, and others skulk into their holes, so that none of them should enjoy the blessing of the sun. *Schultens* refers this to the last judgment, and grand distinction to be made betwixt the righteous and the wicked: but his interpretation, though he cautions men from thinking so, seems forced and allegorical. *Chappelow* renders, the appearance of the morning is various and changeable like the different impressions made on clay by a seal; and—the situation of wicked men is as uncertain and variable as is the form or fashion of a garment. *Schultens*, the morning and day-spring set themselves, or stand attending upon God, as in a splendid garment or livery.

of the earth to another; that the enemies of justice and virtue, who love the works of darkness, might be detected and as unworthy of, shaken out of it; to hide in their lurking places, or be punished by the judges for their crimes.

SECT. 55.
Job
xxxviii.
13.

14. It is turned as clay to the seal, and they stand as a garment.

Thus is the earth, with the great diversity of creatures upon it, turned to the light as clay is to the seal, to bear the impression it shall make on it; all of them to receive their respective forms, and visible different shapes: and as a garment is adapted for service and ornament, they present themselves in regular order and glorious attire as designed for some useful beneficial purposes.

15 And from the wicked their light is withholden, and the high arm shall be broken.

And from the ungodly and iniquitous, their light, which is night and darkness as most proper to perpetrate their crimes in, is withdrawn and dispersed; and insolent power and cruel tyranny now appearing in the open light of day become obnoxious to be duly chastised and destroyed.

16. Hast thou entered into the springs of the sea? or hast thou

Hast thou come to, or arrived at the horrible rocks, profound

SECT. 55. profound labyrinths, or rugged uneven caverns of the sea? Or hast thou penetrated to and art conversant with the inmost recesses of the unfathomed grand abyss.

Job
xxxviii.
16.

thou walked in the search of the depth?

17 Through the various open gates of mortality, hast thou looked into *sheol*, the intermediate state, the region of departed spirits? Or hast thou seen how the souls of men are disposed of after death, and how amply the afflictions of good men may be made up to them there?

17. ° Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou a distinct certain knowledge, such as is necessary for a providential disposal and regular government, of the exact dimensions and utmost extent of this capacious earth? Freely discover, if thou art perfectly acquainted with the whole and every part of it?

18. Hast thou perceived the breadth of the earth? declare, if thou knowest it all?

19 What steps are to be taken, or what paths lead to the tabernacle of the sun, or the mansion of light; where it resides; whence it is always ready

19. Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof?

° Some understand by *gates of death* the various inlets of mortality: — others subterraneous obscure places: the phrase seems most naturally to refer to what comes after death, or the invisible state.

ready to obey the great maker's signal, and equally and universally diffuse itself? and where is the residence of darkneſs, from whence the latter ſo regularly and conſtantly ſucceeds the former?

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19.

20. That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

That thou ſhouldeſt take hold of them alternatively; and by turns lead the one or the other to their precise boundaries? and that from the abode of darkneſs thou ſhouldeſt diſtinctly trace thy way to the habitation of light: directing both where to begin, how far to proceed, and when to withdraw from their reſpective departments and functions?

21. Knoweſt thou *it* becauſe thou waſt then born? or becauſe the number of thy days *is* great?

If thou fully underſtandeſt theſe things, thou muſt have exiſted and been preſent when I appointed the ordinances of heaven, and created light and darkneſs, made day and night, and thy years muſt be run back far beyond the date of thy mortal life, indeed, thou muſt ſeem always to have exiſted, and to be ſtrictly ſpeaking eternal?

S E C T. LVI.

To shew the narrow limits of all human knowledge, further instances are specified of the divine wisdom and omnipotence; in snow and hail: the diffusion of light, the distribution of water, and the conduct and effects of lightning and thunder. The generation of rain and dews, ice and hoary frost: the direction of the planetary worlds, and laws of the heavenly bodies. The æconomy and management of the clouds. The provision made for animals; for lions and ravens. Ver. 22, to the end.

J O B xxxviii. 22.

J O B xxxviii. 22.

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Job
xxxviii.
22.

HAST thou entered into the repositories of snow, so as to be able to give a satisfactory account of the formation and virtues of this common appearance? Or hast thou inspected and examined the magazines of hail?

23 Which I have in reserve, as so many arsenals, when I please, to draw thence artillery, and discharge against those rebellious mortals whose untract-

HAST thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?

23. P Which I have reserved against the time of trouble, against the day of battle and war.

P This seems most properly interpreted of what is always in the power of the Almighty: as in *Isai* xxx. 30. Thus *Pliny* styles nives et glaciem *pænas* montium. L. xix. c. 4. And doubtless they are corrections and punishments when they are unseasonable or excessive.

untractable minds will not SECT. 56.
 otherwise be subdued to my Job
 dispensations; and greatly xxviii.
 afflict and distress as if an 23.
 enemy had declared war a-
 gainst and defeated them in
 battle?

24. 9 By what way
 is the light parted
which scattereth the
 east-wind upon the
 earth?

By what way or in what 24
 course is the lightning direct-
 ed to diffuse its corruscations
 to so immense a distance, and
 make its flashes seen all
 around, or how is the stormy
 east-wind dispersed so as every
 where to blow with violence
 and rush with the utmost
 impetuosity?

25. Who hath di-
 vided a water-course
 for the overflowing
 of waters? or a way
 for the lightning of
 thunder?

Who hath divided, to di- 25
 stribute in different canals or
 water courses the water in the
 clouds, that it may fall in
 proper proportions, some-
 times upon one part of the
 earth, sometimes on another?
 or who hath marked out its
 path for the forked bolt of
 the vollying thunder?

26. To cause it to
 rain on the earth
where no man is;
 on the wilderiness
 wherein

To cause the rains to de- 26
 scend upon the earth, and
 render those tracks of land
 fruitful

9 The addition of *which* by our translators seems to per-
 plex the sense: and the interpretation to be more intel-
 ligible as well as more literal — *by what way is the light*
parted? — *by what way does the east-wind scatter itself upon*
the earth? To which agree the *Vulgate* and *Targum*.

SECT. 52. fruitful where there is not wherein *there is no*
 a single human inhabitant; man?
 even those dreary wastes, or
 inhospitable barren deserts,
 where never man prepared
 cities, sowed fields, or planted
 vineyards?

Job
 xxxviii.
 26.

27 Though it seems more unworthy of it, and is generally neglected by mankind, yet to afford it all proper moisture and refreshment: and give rise to such fountains and rivulets as make the tender herbs bud, and the grass spring and shoot into a most beautiful verdure?

27. To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

28 Hath the rain any other parent or cause to produce it, besides the virtues and influences of an universal providence? or who besides the original of all things is the father and wonderful author of the pearly drops of falling dew?

28. † Hath the rain a father? or who hath begotten the drops of the dew?

29 Whose offspring else, agreeable to his own standard laws of government, is the solid ice? And what being except the Almighty one hath generated and fashioned the hoary frost of heaven?

29. Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it.

In

† This seems to be an oriental manner of expression which the *Arabs* are particularly fond of. Thus the *son of the bow*, to denote an arrow, &c.

30. The waters
are hid as *with* a
stone, and the face
of the deep is frozen.

In the remarkable change, SECT. 56.
the waters undergo by a con-
gealing air, or intense cold, Job
they lose or hide some of xxxviii.
their usual properties; and re-
semble in their form and con-
sistency petrified earth, cry-
stal stones, or pieces of solid
marble: and the entire sur-
face of the extended ocean,
or vast abyss seems held and
bound in icy fetters, as in
adamantine chains.

31. Canst thou
bind the sweet in-
fluences of ^sPleiades,
or loose the bands
of Orion?

Is it in thy power to amend 31
or alter the disposition of the
seasons: when the vernal
warmth openeth the earth, to
shut it up again with the
rigours of a wintry cold: or
when it is confined by seve-
rity of weather, loosen and
set it at entire liberty by the
gentle heat of a dissolving
spring?

32. Canst thou
bring forth Maz-
zaroath in his season,
or

Hast thou the skill and 32
ability to regulate and govern
the

^s By the former of these seems meant that constellation
or sign of the *Zodiac*, which appears in spring — The latter
in winter; and the plain sense to be as expressed in the
paraphrase See *Chap* ix. 8. Some understand by *Maz-
zaroath* in the next ver. all the twelve signs; and by *Arctu-
rus* the polar circle, or northern hemisphere, and by sons
the seven stars. Others *Lucifer* and *Vesper* or the morning
and evening stars, leading them as a shepherd his flock.
The image is truly grand and noble: but what particular
planetary orbs or constellations are referred to is perhaps
only to be conjectured at.

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Job
xxxviii.
32.

the heavenly bodies in their motions and revolutions? or strength and wisdom to measure and constitute the gradual increases and decreases of day and night, throughout all the intermingled seasons of the circling year?

33 Art thou fully acquainted with, and perfect master of the constitutions and laws, connections and dependencies of the various splendid beings in the field of heaven or system of the universe? Or canst thou, as administrator general, inspect direct and overrule their powers and influences respecting this earth?

34 Whenever pleases thee, canst thou thunder: with the voice of majesty convoke the clouds; and surround and array thyself in assemblages, and the most formidable armies of them as in a common garment.

35 Canst thou give commissions to, or send on errands the

or canst thou guide Arcturus with his sons?

33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35. Canst thou send lightnings that they may go, and say.

¹ *Peters* observes — “The turn of this verse is surprising, I think, beyond any thing I ever met with — how strong the image! how simple the expression! we read of winged lightnings in the heathen poets; but where do they live, and act, and speak, and wait for orders with impatience, as here? It still goes on in the same questioning convincing way.”

say unto thee, here we are?

the blazing meteors and winged lightnings that they will go and dispatch for thee? as so many messengers in readiness, or servants in waiting will they answer thy first call, and say here we are, instantly and punctually to execute whatever thou orders.

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xxxviii.

35.

36. v Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?

Who hath prescribed laws of motion, and a certain regular direction to their seeming random explosions and most eccentric flights? Or who hath endued with a kind

K 2

of

v I have followed *Schultens* in the interpretation of this passage, as seemingly connecting better with the context. If the reader inclines more to the usual rendering, the paraphrase may run thus — who hath implanted in the inward parts of human nature intellectual and moral faculties and capacities? Or who hath so eminently distinguished mankind with the noblest talents of reason and liberty, whence they are subjects of moral government, can discern truth and practise virtue?

The *Vulgar Latin* and one of the *Targums* render, who hath given understanding to the cock? As *Chappelow* observes, a strange interpretation, yet favoured by some of the *Jewish Rabbins*. The foundation of it, says he, is this — One *Rabbi Schimeon* the son of *Lakis* relates, that when he travelled into *Africa* he heard the people call *tarnegol*, a dunghill-cock, by the name of *Secvi*. This immediately suggested to him the passage of *Job* we are considering, as if *Secvi* was a word of the same meaning with *tarnegol*. — From hence it is that the *Jews* in their morning prayers say, *blessed be the Lord, our God, the king of this world, who hath given understanding to the dunghill cock*, viz. because by his crowing he is the herald of the day, and calls men to their work: for which reason not only in the morning when they rise; but likewise at cock-crowing they ought to repeat this form of prayer. Vid. *Buxtorf. Heb. and Chald. Lex.* p. 768.

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Job
xxxviii.
36.

of intelligence these surprizing phænomenons; so suddenly appearing, so immediately vanishing, that they act as if they excelled therein, and perfectly understood all the circumstances of quantity place and time, proper to be observed in exerting their respective powers and influences.

37 Who can particularly direct and oblige the clouds in their heavier showers to fall according to exact rules; and affect and impress the land in due proportion? Or when those fountains are opened, or cisterns pour, who can command them instantly to cease, when the earth is satisfied?

38 When it is loosned and abundantly refreshed, after the dust had been hardened and quite exhausted of moisture with an excessive drought; and the clods growing fast together are moistened and prepared to receive due

37. Who can number the clouds in wisdom? or who can ^w stay the bottles of heaven?

38. When the dust groweth into hardness, and the clods cleave fast together?

^w The *Heb.* signifies to lie down, to lie down upon a bed; to lie still, or to be at rest, *Job* iii. 13. *Who can stay*, i. e. make to lie still. But *Schultens* translateth, who can make the bottles of heaven to be poured out and to lie down upon the earth, *viz.* in the water which proceedeth from the cloud. Then [which makes no very material difference] the sense would be, who can put a stop to the rain? or who can produce showers? *When the dust, &c.*

due tillage, or to nourish and ripen what is sowed or planted in them.

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39, 40.

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lion?

Wilt thou hunt the prey for the lioness, as being superior in that kind of sagacity, and having endued her with that natural instinct and extraordinary rapacity, which distinguish her? or more than sufficiently provide for, quite pall the ravenous appetite of the hungry young lion?

40. When they couch in *their* dens, and abide in the covert to lie in wait.

When they lie close, and hold back themselves within caverns, that they may bound more suddenly, and rush more fiercely upon the trembling unguarded prey. When they lurk, and sit at watch under some shady thicket, to observe and seize the first visible booty.

41. Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Who is it that makes certain and constant provision for the keen stomach of the voracious croaking raven? when his craving insatiable brood pinched with hunger raise to heaven the loudest notes for necessary sustenance: and range far and wide in search of it.

CHAP. XXXIX. SECT. LVII.

The interrogatories are continued respecting the wild goats, the hinds, the wild ass, the unicorn, the peacock, the ostrich, the war horse, the hawk, and the eagle. Ver. 1, to the end.

JOB XXXIX. 1.

JOB XXXIX. 1.

SECT. 57.
Job xxxix.
1.

ART thou so fully acquainted with, as to direct and govern the peculiar season and all the circumstances relative to the wild goats upon their high and craggy rocks or inaccessible steep precipices and declivities when they bring forth their

K Nowest thou the time when the * wild goats of the rock bring forth? Or canst thou mark when the hinds do calve?

* These creatures, especially in their pregnancy, from their situation must be subject to extreme hazards: if as *Ulloa*, &c. in their voyage to *South America*, report concerning the goats of the *island de Tierra*, they keep themselves among crags and precipices where no other animal but themselves can live.—Dogs are incapable of pursuing them among the fastnesses where they live, these animals leaping from one rock to another with surprizing agility, and it being difficult to kill a single goat. The meaning of the words, as *Mudge* observes, seems to be, it is not owing to any knowledge or care of thine, they do not need like tame beasts any officious services of man, but do all this purely by virtue of a divine instinct which I have implanted in them. *Bochart* from *Aristotle*, *Pliny*, &c. intimates what assistance the pregnant hinds receive in forwarding their delivery from the herb *sefelis* and from *Psal.* xxix. 9. the wonderful effects of thunder in exciting the fears of these wild beasts, and instantly producing their otherwise difficult labour and delivery. *Boch. Hieroz. Part. I. p. 880. 889. 915. 920.*

their young? Or hast thou SECT. 57.
 curiously observed so as to Job xxxix.
 regulate the precise time when 1.
 and manner how the timorous
 hinds discharge themselves of
 their painful burden.

2. Canst thou num-
 ber the months *that*
 they fulfil? or know-
 est thou the time
 when they bring
 forth?

Canst thou calculate and 2
 determine for them most
 punctually the number of
 their months of pregnancy,
 so that they shall neither come
 short of nor exceed them?
 or canst thou fix the certain
 time of their travail, from
 the moment of their con-
 ception to that of their
 delivery, so that the birth
 shall neither by any accidental
 means be forwarded nor re-
 tardated?

3. γ They bow
 themselves, they
 bring forth their
 young ones, they
 cast out their sor-
 rows.

By the natural instincts 3
 implanted in them, they are
 provided with a much more
 certain and uniform guidance
 to consult their wants, than
 human wisdom can afford
 them; and are enabled and
 directed to put themselves in

K 4 the

γ Father Houbigant, [and some manuscripts are marked
 so as to countenance him in it] supposes a transposition of
 words here and renders, *they bow themselves, they burst with*
their pains, they throw forth their young. The sense is not
 much altered but the elegance seems better preserved in the
 usual interpretation. *They bow themselves, they bring forth*
their young, they cast out their sorrows, or their pains are at
an end.

SECT. 57. the most proper posture to
 deliver their young; and be
 freed from their pangs and
 extremities.

Job xxxix.
 3.

4 Notwithstanding this difficulty and many other hazards and dangers their young ones are subject to; under the parents care they gather strength, and grow to full maturity; that they can supply their own wants, and provide for their safety, so as to forget their dams, and never more return to them.

5 Who hath sent out the wild ass, not like domestic animals,

4. Their young ones are in good liking, they grow up with corn: they go forth and return not unto them.

5. Who hath sent out the ² wild ass free? or who hath loosed

² R. *Levi* distinguishes betwixt *pere* and *yared* in this ver. but *Bochart* says there is no difference. As is recorded of the *scenite Arabs*, a free and savage people, that they were never conquered — so of the *Arabian* wild ass, that it is an absolutely free and unbridged animal, that will never by any means be brought to endure the bit and bridle, or submit to become as other asses are a beast of burden. *Ulloa*, &c. in their voyage to *South-America* give the following entertaining account of wild asses within the district of the village of *Mira*, and the manner of catching them. They increase very fast, and in order to catch them a number of persons go on horse-back, and are attended by *Indians* on foot. When arrived at the proper places, they form a circle, in order to drive them into some valley; where at full speed, they throw the noose, and halter them; for these creatures, on finding themselves inclosed make very furious efforts to escape, and if only one forces his way through, they all follow with an irresistible impetuosity. But when the hunters have noosed them, they throw them down, and secure them with fetters, and thus leave them till the hunting is over: when in order to bring them away with

loosed the bands of
the wild ass?

animals, but free from all servitude and vassalage to mankind? Or who hath managed him different from the laws and restraints of his nature, so as to reduce his untractable and stubborn disposition to confinement and subjection.

6. Whose house I
have made the wil-
derness, and the bar-
ren land his dwelling.

Whom I have formed for the wider range of an uninhabited wilderness; and remote from all human commerce, in barren wasteground have appointed his residence.

He

with greater facility, they pair them with tame beasts: but this is not easily performed for these asses are so remarkably fierce, that they often hurt the persons who undertake to manage them. They have all the swiftness of horses, and neither acclivities nor precipices retard them in their career; and when attacked, defend themselves with their heels and mouth, with such activity, that without slackening their pace, they often maim their pursuers; but the most remarkable property in these creatures is, that after carrying the first load, their celerity leaves them, their dangerous ferocity is lost, and they soon contract the stupid look and dulness peculiar to the asinine species. It is observable that these creatures will not permit any horse to live among them: and if one of these creatures happens into the places where they feed, they all fall upon him, and without giving him the liberty of flying from them, they bite and kick him till they leave him dead on the spot. They are very troublesome neighbours, making a most horrid noise; for whenever one or two of them begins to bray, they are answered in the same vociferous manner by all within the reach of their sound, which is greatly increased and prolonged by the repercussions of the valleys and breaches of the mountains. *Juan and Ulloa's voyage S. America*, Vol. I. p. 315.

SECT. 57.

Job xxxix.

7.

He treats with the utmost disdain all the advantages of society, and even pursuit of numbers: neither is it found easy to bring him, like beasts of burden to submit to the voice goad or lash of a driver.

7. He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 Ranges of wide extended hills he surveys and enjoys as his pasture: and is so inclined to variety of food, that scarce a single herb or plant among the vegetables of the great common escapes his curious and diligent search after them.

8. The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will any expedients that can be used, render the unicorn

9. Will the unicorn be willing to serve thee, or abide by thy crib?

^a Some suppose the animal meant here, to be the *Rhinoceros*, or *Monoceros*. *Bochart* the *Oryx*, called by the Arabs *Algazel*; *Mudge* reckons with *Schultens* that the whole description leads to something of the ox kind, and that the *Arabian buffalo*, a creature absolutely untameable, and frequently hunted by the *Arabians* is designed. And that the next ver. speaks of two different sorts of plowing, one when the harness directed the beast to carry along the furrow strait, the second when they crossed the plough to make the furrows level, and when the beast followed a man that led him. Those who understand by this word the *Rhinoceros* describe it as the strongest of quadrupeds, the elephant not excepted. *Shaw's Trav. Supplem.* p. 91. and as having an horn upon its nose, above the upper lip, as upon a hill, which is very strong, and sometimes grows to a considerable height, there being in *Dr Mead's museum* one about thirty-seven inches, another in *Sir Hans Sloane's* thirty-two inches long. Where also are seen two horns about twenty-five inches long, which grew upon the nose

of

corn obedient and service-
able? or is it possible so to
subdue his natural fierceness,
that he shall quietly herd
with other cattle?

SECT. 57.
Job xxxix.

10. Canst thou
bind the unicorn
with his band in the
furrow? or will he
harrow the valleys
after thee?

Canst thou bring him to
admit harness, and perform
the necessary labour of draw-
ing the plough? or will he
not break loose from, but
patiently follow thee over
hills and dales in levelling
the ground, or harrowing in
the seed?

11. Wilt thou
trust him, because
his strength is great?
or wilt thou leave
thy labour to him.

Wilt thou confide in, and
fully depend on him as a
proper beast for agriculture
and husbandry, merely be-
cause his limbs are well pro-
portioned, and his strength
adequate to the most arduous
toil? or canst thou suppose a
task will be performed, or
laborious charge executed by
him, the same as by one of
the gentlest beasts accustomed
to it?

12. Wilt thou be-
lieve him that he
will bring home thy
feed, and gather it
into thy barn?

Whatever thou mayest de-
sire, yet wilt thou have reason
to believe, that by any ima-
ginable

of the same animal; which shews that the *Rhinoceros* hath
sometimes two horns. See Dr Parson's Dissert. on this
animal. *Philos. Transact.* n. 470. and Kolben's account of
the Dutch settlement at the *Cape of Good Hope*.

SECT. 57. givable kind of usage he will
 be made to carry home the
 reaped corn of harvest, and
 with plenty of provision fill
 thy store-houses?

Job xxxix.
 12.

13 Wast thou the author of
 the ostrich's feathered pride,
 and

13. ^b Gavest thou
 the goodly wings
 unto the peacocks? or
 wings

^b It seems agreed by commentators that the *peacock*, which long after *Job's* time, a little before that of *Alexander the Great*, was first brought from *India* into *Judæa* and *Greece*, is not meant here; but the *ostrich*, and that the latter word signifies the *stork*. *Chappelow* renders — *Does the ostrich pride itself in being able to stretch its wings very wide? or do the strong wing, and feathers of the stork glory in their strength?* *Mudge* — *The wing of the ostrich displayed so triumphantly, can her quill and her plumage be that of the stork?* i. e. Would any one think she could have the same plumage as the stork, [as yet she really has] and be so very unlike in her nature, that she can leave, &c. *Schultens*, *Ala struthionum exultabunda: estque penna pietati cultrix et pluma?* The account *Marmol* in his *Africa* quoted by *Heath* gives of this bird is as follows: The *ostrich*, which the *Arabians* call *naama*, is a wild bird of the shape of a goose, but much bigger than that; it is very high upon legs and has a neck of more than four or five spans long: the body is very gross, and in its wings and tail it has large feathers black and white [like those of the stork] and some grey; it cannot fly, but it runs very fast, in which it is much assisted by the motion of its wings and tail: and when it runs it wounds itself with the spurs which it has on its legs. It is bred in the dry deserts, where there is no water, and lays ten or twelve eggs together in the sand, as large as a great bowl, and some less. They say that this bird hath so little memory, that as soon as she hath made an end of laying the eggs, she forgets the place where she left them; so that when the hen comes to a place where there are eggs, let them be her own or not, she sets abroad upon them, and hatches them; and as soon as the chickens are hatched, they immediately run about the country to look for meat; and they are so nimble when they are little, before their feathers grow, that 'tis impossible to overtake them. Here
 'tis

wings and feathers
unto the ostrich?

and strong pinions? or of the stork's various plumage and wonderful vigour of soaring flight? SECT. 57.
Job xxxix.
13.

14 and 15. c Which
leaveth her eggs in
the earth, and warm-
eth

Who does not like other
oviparous birds build her
nest 14, 15

'tis proper to take notice, that the likeness of the feathers of this bird to those of the stork is only in colour.

c Something resembling this is said of the *alligator* an oviparous creature. The female makes a large hole in the sand near the brink of a river, and there deposits her eggs, which are nearly equal to those of an ostrich, and as white as those of a hen, but much more solid. She generally lays about a hundred continuing in the same place till they are all deposited, which is about a day or two. She then covers them with the sand; and the better to conceal them, rolls her self not only over her precious depositum, but to a considerable distance. After this precaution she returns to the water, till natural instinct informs her, that it is time to deliver her young from their confinement; when she comes to the spot, followed by the male, and tearing up the sand, begins breaking the eggs, but so carefully, that scarce a single one is injured; and a whole swarm of little alligators are seen crawling about. The female then takes them on her back and neck in order to remove them into the water: but the watchful *gallinazos* make use of this opportunity to deprive her of some, and even the male *alligator*, which indeed comes for no other end, devours what he can, till the female has reached the water with the few remaining; for all those which fall from her back, or do not swim, she herself eats; so that of such a formidable brood, happily not more than four or five escape. *Juan and Ulloa's Voy. S. Amer.* E. IV. C. 9. p. 201. Mr *Herissant*, member of the royal academy of sciences at *Paris*, lately published in their transactions the following account of the *cuckoo*. That the position of the stomach in this sort of bird is different from that of others: it is situated under the intestines, and adheres to all the parts by which it is surrounded; so that being formed in this manner it could not incubate its eggs, or young ones without pain, or without hurting its own proper digestion; and in not doing

SECT. 57. nest with the exactest art,
 and deposit and hatch her
 eggs with the nicest skill;
 but leaveth them seemingly
 at random for the fostering
 dust, or heated sand to warm
 and quicken: utterly un-
 mindful how liable they are
 to be crushed by the travel-
 ler's foot; or broken by the
 brutal savage race, that on
 all sides surround them.

eth them in the dust,
 And forgetteth that
 the foot may crush
 them, or that the
 wild beast may beak
 them.

16 As if they were not truly
 her own, rather a spurious
 brood, she concerns not her-
 self at all for, but is per-
 fectly strange to her young
 ones: her labour in laying
 of eggs, for what she knows,
 may be utterly in vain neither
 has she the least anxiety
 about it.

16. She is har-
 dened against her
 young ones, as
 though *they were*
 not hers: her labour
 is in vain without
 fear.

The

it governs itself as wisely by instinct, as any other creature
 could by reason: for it puts its child to nurse, only be-
 cause it is not so formed by nature as to be able to nurse it
 itself, and it chuses a little bird for its nurse, *first* because
 its young one does not require so long, or so close an incuba-
 tion: *secondly* because its young one may with the more ease
 turn its foster brother out of the nest; as soon as it begins to
 have occasion for the whole for itself. He adds it would be
 worth while to examine the intrails of an *ostrich*, which, it is
 said, *leaves its eggs covered in the sands of Africa to be hatched*
by the heat of the sun, as the eggs of the turtle are left upon
 the shores of the west *Indian* islands: and the eggs of the
 crocodile are probably hatched in the same manner, if it
 be true that it is an oviparous animal. *When she raiseth up*
herself, not to fly, for she rather sails lightly, touching the
 earth, is proverbial for speed, and can cast back stones on
 her pursuers.

17. Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

The reason is very obvious to him who formed her thus devoid of natural affection; and remarkably defective and incapable as to every act that looks like a voluntary and intelligent one: neither hath he imparted to her, that is manifest, any degree of reason or reflection.

SECT. 57.
JOB XXXIX.
17.

18. What time she lifteth up her self on high, she scorneth the horse and his rider.

She is however admirably formed and provided for guarding against the attack, or avoiding the pursuit of an enemy: and when she hath raised up herself on her legs, and is stretched out on her expanded wings; in the rapidity of her flight, or rather swiftness of her course, she defies and despises all the insignificant vain attempts and utmost speed of man and horse.

19. Hast thou given the horse strength? hast thou clothed his neck with thunder?

Hast thou any way contributed to the perfection, strength and surprizing vigour of that stately and noble creature

^d *Chappelow* observes of this phrase, that it seems to exceed the power of common language. Some interpret it of *neighing*: others propose to read, clothed his neck with a mane: *rayam* in *Syriac* and *Chald.* not only signifying to thunder, but to be elevated. *Mudge* declares, after all that *Schultens* has said, I follow *Bockart* in his explanation of עַיִן not only from its *Syriac* meaning, but because I think so great an ornament as the mane could not be omitted in the description: he adds, nothing can convey a nobler image than that elastic spring of the horse, compared in so large a creature to that of a grasshopper.

SECT. 57. ture the war-horse? hast thou
 adorned his neck with that
 extreme ardour it exhibits,
 or that flowing mane which
 gives inexpressible grace and
 dignity to it.

Job xxxix.
 19.

20 Canst thou inspire him
 with that force and activity
 to give the suddenest springs
 and boundings like a locust?
 The snorts of his wide ex-
 panded nostrils, and pillars
 of smoke and flame which
 proceed from them, are truly
 terrific and threatful.

21 Through fierceness and
 impatience of restraint, his
 prancing hoofs dig and plow
 up the very ground he stands
 on: he exults in his superior
 strength and unequalled metal:
 and with perfect intrepidity
 and the utmost impetuosity
 presses, rushes forward to
 charge the most formidable
 enemy.

20. * Canst thou
 make him afraid as
 a grasshopper? the
 glory of his nostrils
 is terrible.

21. He paweth
 in the valley, and
 rejoiceth in his
 strength: he goeth
 on to meet the armed
 men.

He

* *Rayaſh* ſignifies to *move briskly*, to *leap* or *prance* as well as to *make afraid*, and the ſenſe here ſeems to be as S. Jarchi and Bochart have obſerved, is it owing to thee that the horſe leaps and prances with ſuch a particular motion, like the locuſt? *The majeſty of his ſnorting is great fear*, or full of terror. *He maketh large furrows or ditches with his pawing.* Apollon in his *Argon.* L. iii. *Virg. Georg.* L. iii. v. 85. *Lucret.* L. v. and *Appian.* L. i. *cyniget*; muſt be allowed to have given beautiful deſcriptions of this animal; but fall vaſtly ſhort of the daring force, majeſty and utmoſt ſublimity of the representation in this oriental performance.

22. He mocketh at fear, and is not affrighted; neither turneth the back from the sword.

23. The quiver rattleth against him, the glittering spear and the shield.

24. He ^f swalloweth the ground with fierceness and rage:

He looks with absolute contempt on all the greatest objects of human fear; he knows not what it is to be afraid or in the least consternation: neither gives way from the point of the brandished flaming sword.

The twang of bow strings²³ and whizzing flight of showers of arrows, the glittering spear, and the burnished blazing shield or lance, do not at all signify as to dismaying him.

At hearing the sound of²⁴ them, he no longer contains himself,

^f *Peters* observes, that there are many words in the book of *Job*, not to be found in the *Chaldee*, *Syriac* or any other language, [at least not yet discovered] which is a strong proof of its antiquity. To which he adds, that words rarely to be met with elsewhere, are to be found—in their most primitive or simple forms. Thus *Genes.* xxiv. 17. *Abraham's* servant says to *Rebeccah*, *haggemini na*, &c. Give me to drink, [or make me drink, the verb is in the *Hiphil*.] I pray thee, a little water out of thy pitcher. The word is found no where else in scripture except there and in this passage in the conjugation *Kal*, or *Pibel* [the *Hebrew* letters in both are the same] *be rayash ve-rogez jegamme aretz*, He swalloweth, &c. There is a word of near affinity to it, *Habak.* i. 9. yet some derive it from another root, *viz.* מגממ megammah, from גממ גממה. But, the same author subjoins, whatever root the word may require, I make no doubt but the prophet borrowed the very expression from this place in *Job*—He is foretelling the rapid conquests of the *Chaldeans*, and the desolation that was coming upon the *Jews* in particular, from that bitter and hasty nation, terrible and dreadful. He describes their *horses swifter than the leopards, fiercer than the evening wolves*; and the horse-

SECT. 57. himself, nor can stand on any
 ground: with the utmost fury
 Job xxxix. and madness he scours the
 24. plane; neither for transport,
 does he believe, that the
 loudest trumpet is alarming
 to an engagement.

25 In the midst of shrill and
 echoing trumpets, the lan-
 guage of his behaviour is,
 'tis the most charming ravish-
 ing music: at a distance he
 feels the most delightful sen-
 sations from armies formed,
 leaders from rank to rank
 animating, and thundering
 in

rage: neither be-
 lieveth he that *it is*
 the sound of the
 trumpet.

25. He saith among
 the trumpets, & Ha,
 ha; and he smelleth
 the battle afar off,
 the thunder of the
 captains, and the
 shouting.

men flying as the eagle to her prey. And then drops this remarkable expression, *Megammath pene-hem kadimah, the supping up of their faces* [is as] *the east-wind*. That is, their very looks are like a blasting wind, that threatens devastation where it goes, and seems ready to drink up and devour every thing. It follows, *and they shall gather the captivity as the sand*. By comparing the passage, says he, there appears in both the same grand image, the same daringnefs of expression — and a poet, especially upon sublime subjects, [and none can be more sublime than those which are here treated] is under a necessity of ranging the whole world for his conceptions, and must therefore range the whole compass of language for expressions, nay often borrow from a neighbouring language to supply the defects of his own. *Crit. Diff.* 4to. p. 144. *Mudge* understands the *pitting in the earth* as he styles it, as different from *the furrowing it* at ver. 21. as that was only an effect of high spirit in general, this of the sound of the trumpet actually heard.

& R. *Levi* interprets these as expressions of joy. *Psal.* xxxv. 21. they seem to denote malignity contempt and abhorrence, and in the *Arabic* they signify anger and indignation.

in their ears; and the whole host shouting for victory, from the shock they are ready to give the enemy.

SECT. 57.

Job xxxix.

25.

26. Doth the ^h
hawk fly by thy
wisdom; and stretch
her

Doth the hawk fly with a
most strong and swift motion,
L 2 by

^h *Mudge* observes, that it is not very clear whether this is recovering his feathers after moulting, when as some say, he extends his wings and basks himself against the sun; or whether it be dressing him for flight toward the south as a bird of passage, he inclines to the former.

The force and beauty of these passages, as *Peters* with his usual elegance remarks is much more easily felt than described. This is that sort of eloquence which subdues the mind by violence; and of which old *Homer* [whose exquisite judgment few things could escape] appears to have had some notion; for he was willing to bestow it, as the highest accomplishment of the kind upon his favourite hero *Ulysses*; whose speech he compares to a driving winter-storm of snow or hail, that bears down all before it.

ΑΛΛ ΟΤΕ ΔΗ ῥΟΠΑ ΤΕ ΜΕΓΑΛΗΝ ΕΚΣΗΘΕΟΣ ΙΣΙ
ΚΑΙ ΕΠΕΞ ΝΙΦΑΔΕΣΣΙΝ ΕΟΙΚΟΪΑ ΧΕΙΜΕΡΙΗΣΙΝ,
ΟΥΚ ΕΠΕΙΤ ΟΔΥΣΣΗ Γ' ΕΡΙΣΕΙΣ ΒΡΟΤΟΣ ΑΛΛΟΣ.

Iliad. γ. 221.

The comparison shews him to have hit the idea; but what would he have given to have seen it exemplified, as it is here? But after all, what most concerns us is the application which is made of this Divine Oratory: which is to humble the pride of man, and shew him his own weakness and folly. That he who lives from day to day, by the mere bounty of his maker, and may lift up his voice to the clouds, but cannot command so much as a drop of rain, till God is pleased to give it him in his season, should yet presume to direct him how to govern the world, and tell him when it is a proper season for him either to punish the wicked, or reward the good. He adds, I am the less solicitous for the extracts here produced, because where every thing is so excellent, there is little need of being exact or curious

SECT. 97. by means of any talents or her wings toward
 management she is indebted the south.
 to thy wisdom for? and direct
 her volations or excursions
 southerly rather than to any
 other point of the heavens.

Job xxxix.
 26.

27 Is it in obedience to thine orders, or by virtue of thy instructions, that the eagle is both rapid and most towering and exalted in her flight; and that she pitches her nest in places the most elevated and inaccessible.

27. Doth the eagle mount up at thy command, and make her nest on high?

28 She fixes her tabernacle or pavilion as it seems on an high rock, and rests there; even upon the pinnacle of a craggy eminence, and is as secure as in a strong hold or fortrefs.

28. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From this exalted dwelling she surveys, and more certain of success pursues her prey; it is at the greatest distance that her quick and strong sight

29. From thence she seeketh the prey, and her eyes behold afar off.

curious in the choice. The whole speech has in it an amazing grandeur and sublimity; admirably fitted to create in us an awful apprehension of the majesty of God, and a lowly opinion of ourselves, our own wisdom and abilities; and thereby engage us to that humble dependance on our maker; that conformity to and complacency in his will, whatever it be, which is suited to our nature and our state; and will be found in all occurrences of life our best support and highest wisdom, at once our duty and our happiness.
Crit. Diff. p. 439.

fight can extend to, and ob-
serve it.

SECT. 57.

30. Her young
ones also suck up
blood: and where
the slain are there
is she.

Her young ones thirst for
blood, their keen appetites
greedily prey upon the richest
food of animals — and in a
place of mortality, field of
battle, or wherever there are
carcasses, there these ravenous
creatures will be gathered
together.

Job xxxix.
29, 30.

CHAP. XL.

SECT. LVIII.

*The Almighty indulges and requires Job to answer:
Job does it with the utmost humility and sub-
mission. The Lord proceeds, as from the thunder
lightning and whirl-wind with interrogatories
respecting the government of the moral world,
and his humbling the proud and punishing the
wicked, also concerning Behemoth.*

JOB xl. 1.

Moreover, the
Lord an-
swered Job, and said,

JOB xl. 1.

HAVING intimated how
utterly incapable an
human being is of directing
the

SECT. 58.

Job xl. 1.

L 3

ⁱ *Mudge* observes, that so long a speech as is this of *Je-
hosuah* required to be relieved with some pauses, as well as
the last speech of *Job* and that of *Elihu's*, and accordingly
with great dignity he interrupts himself by addressing *Job*,
who now at length gave manifest signs of confusion in ver.
2. which with the *Vulg.* and *LXX.* he understands as pointed
רָב from רִיב and יָסוּר, and the reply of *Job* greatly con-
firms it, He interprets, *should one that contendeth with the
Almighty draw back? He, that would dispute down God should
answer*

SECT. 58. the creation, or conducting
 the affairs of an universal
 Job xl. 1. providence; in amazing con-
 descension the peerless Ma-
 jesty allows *Job* to answer,
 and in the following mild
 terms calls upon him to do it.

2 Does this controversy yet
 appear in a just light, to thy
 full conviction? art thou sa-
 tisfied, that it is impossible
 any one who would contend
 or debate with the Almighty
 about the dispensations of his
 providence should be able to
 instruct him better than he
 already knows how to regu-
 late them? However, he who
 cannot reconcile the divine
 measures to his own private
 sentiments of justice or good-
 ness, let him freely declare,
 and all in his power vindicate
 such sentiments.

3, 4 Upon this permission and
 demand of *Job*, the good man
 answers in the subsequent ex-
 pressions of an unfeigned hu-
 milit

2. Shall he that
 contendeth with the
 Almighty, instruct
 him? he that repro-
 veth God, let him
 answer it.

3 and 4. Then
Job answered the
 Lord, and said, Be-
 hold, I am vile, what
 shall I answer thee? I^k
 will

*answer to one thing or other. Buxtorf—Does it shew erudi-
 tion learning or wisdom to contend with an omnipotent Being?
 and be that in a requested congress was about to admonish him
 concerning sanctity justice and other sublime matters, let him now
 discourse.*

^k Chappelow renders as expressive of greater submission,
*I have laid, &c. Mudge interprets—*as much as to say,
*'tis true I have spoken more than once, the more is my
 shame*

will lay mine hand
upon my mouth.

mility and the profoundest self-abasement. SECT. 58.

L 4

Behold, Job xl. 3.

shame, but I have now done, *I put my hand upon my mouth*, קלתי I feel myself contracted almost into nothing. This indeed is the tendency of this whole speech, in which God is introduced displaying his perfections, his power wisdom and paternal care of the world in such magnificence of terms as quite to overwhelm Job, so that he was to feel himself quite lost, absorbed or annihilated in the ocean of Divine Infinitude, when of necessity both himself and all his own concerns and complaints would be melted down into nothing, and he must of course become all humility and resignation to the supreme disposer of things. Already he is become קל in his own eyes, not yet quite nothing — but very insignificant and next to nothing: and what remained to be done was to be compleated by that part of the speech which follows, in which he insists chiefly on power as most striking, most obvious and proper to awe him into that decent behaviour which he had wanted. *Peters* observes, With all Job's great and excellent qualities, we cannot but take notice of some little mixture of alloy and imperfection. For a perfect character, however it may have existed in idea, it is certain never yet appeared above once upon the real stage of this world. We must forgive this good man therefore the little excursions and passionate complaints, which the extremity of his sufferings now and then forced from him: his despair and weariness of life; his often wishing for death; his eagerness to come upon trial; his earnest requests, and even expostulations with his judge to bring him to it; or to acquaint him with the reasons, at least, of these severe inflictions. These and the like it must be owned, appear shades and blemishes in the character of this great man; and may argue somewhat of impatience in this heroic pattern of patience. A great deal, however, might be said in his excuse: as that his afflictions had something in them very astonishing, and beyond the common measure, that the distempers of the body have oftentimes a natural tendency to produce black thoughts and a despondency of mind; to which may be added, that the rash censures and suspicions of his friends, as they affected his reputation, which to a generous mind is the most valuable thing in the world next to his integrity; it is no wonder that

SECT. 58.

Behold, I freely acknow-
 ledge, and am deeply sensible
 of

Job xl. 3.

that a treatment so inhuman, so undeserved, so unexpected should provoke to an extremity a person born down already with the weight of his misfortunes.— But after all, the best thing that can be pleaded in his behalf, and that which covers all his imperfections, is his own behaviour upon this occasion, and his making no excuse at all for them; but as soon as ever he was brought to recollect his errors, immediately confessing them with great simplicity, and the most profound humility and contrition. The easiness and favour, with which this humble acknowledgment was accepted by the supreme judge; and the bountiful reward upon this good man, as a present earnest of a still greater to be expected by him hereafter, will teach us this very acceptable and important truth: how ready God is to pardon the little weaknesses of human nature, where there is a tried and resolute integrity, still bent upon the doing of his duty, and determined, whatever may befall him, to adhere to God in all his trials and temptations. The following lines may be acceptable to the poetic reader.

Yet, yet endure, nor murmur ———
 Does not the hand of righteousness afflict thee?
 And who shall plead against it? who shall say
 To power Almighty, thou hast done enough?
 Or bid his dreadful hand of vengeance stay?

Cease then, nor ORDER *imperfection* name:
 Our proper bliss depends on what we blame.
 Know thy own point: This kind, this due degree
 Of blindness, weakness, heav'n bestows on thee.
 Submit — in this, or any other sphere,
 Secure to be as blest as thou canst bear:
 Safe in the hand of one disposing pow'r,
 Or in the natal, or the mortal hour,
 All nature is but art, unknown to thee;
 All chance, direction which thou canst not see:
 All discord, harmony not understood:
 All partial evil, universal good:
 And spight of pride, in erring reason's spight,
 One truth is clear; whatever *is* is *Right*.

of my infinite distance, im-
 perfection and unworthiness!

SECT. 58.

Job xl. 4.

what besides can become a
 dependent fallible creature
 to answer before the supreme
 Majesty? From a full con-
 viction that whatever is of
 GOD is right, I am perfectly
 silent, and do entirely ac-
 quiesce in it.

5. Once have I
 spoken, but I will
 not answer; yea,
 twice, but I will
 proceed no further.

I confess most ingenuously, 5
 and never attempt to ex-
 tenuate any error, that once
 bore down with the weight
 of my misfortune, I have
 spoken before men with too
 great freedom upon the di-
 vine dealings; but I will not
 answer to his own most ratio-
 nal account of affairs before
 the high GOD: yea, twice
 have I uttered the bitter
 feelings of my troubled heart
 with too little restraint and
 guard, but I will neither
 excuse, nor ever repeat or
 proceed in it.

6. Then answered
 the LORD unto Job
 out of the whirl-
 wind and said,

With awful majesty from 6
 the same arousing phæno-
 menon, a second time, the
 LORD JEHOVAH directed
 his voice to Job, and spoke
 as follows.

7. Gird up thy
 loyns now like a
 man: I will demand
 of thee, and declare
 thou unto me.

Prepare, collect and exert 7
 thy thoughts and utmost
 strength of reason, like a
 man

SECT. 58.

Job xl. 7.

man of integrity and understanding: I will propose some further subjects of enquiry, shewing my own infinity with the bounded narrow limits of all human knowledge, and thou art at liberty to declare if thou canst form any distinct and adequate ideas of them.

8 Does it seem necessary to thee, in order to vindicate any of them, to alter, new form, or reverse the general rule and plan of my dealings with mankind? Must my dispensations appear hard and unjust, if thou art proved to be innocent? Wilt thou accuse my procedure of iniquity that thou mayest evince thine own integrity? or declare that the sufferings and distresses of innocence cannot consist with the equity and rectitude of an administration, nor the sanctity of virtue with tribulations and adversity?

9 Art thou acquainted with the nature and extent of omnipotence, and what present seeming inequalities it can hereafter adjust? Is it thy prerogative to perform whatever thou pleassest? Or canst thou thunder with a voice

8. Wilt thou also disannul my judgment? wilt thou condemn me that thou mayest be righteous?

9. Hast thou an arm like God? or canst thou thunder with a voice like him?

voice like GOD that makes heaven and earth tremble? SECT. 58.

10. Deck thyself
now *with* majesty
and excellency, and
array thyself with
glory and beauty.

Appear publicly then in the utmost splendour and magnificence of independent and supreme majesty: shine forth in transcendent dignity, display the utmost perfection of unrivalled beauty and glory. Job xl. 9, 10.

11. Cast abroad the
rage of thy wrath:
and behold every
one *that is* proud
and abase him.

In all parts of the spacious vast universe, as wisdom dictates, from thy high tribunal dispense judgments, leave lasting monuments of thy terrible displeasure; and observe wherever a person is insolent in power, a tyrant in government, or self-sufficient overbearing and oppressive, strip him of his authority, and mark him for contempt and the greatest mortifications.

12. Look on every
one *that is* proud,
and bring him low:
and tread down the
wicked in their
place.

By a glance of thy darting eyes observe, and contract within the smallest compass the man swelled with a restless unbounded ambition: trample upon presumptuous towering

¹ *Chappelow* from the Arabic interprets, *contract*, or *bring him into a narrower compass*, which is applied to an eagle contracting her wings when she is on the descent; and to the drawing in, or *contracting one's fingers*. S. Jarchi says the next words are the same, as *beating in a mortar*.

SECT. 58. **towering wretches: and by**
 } **their own weight crush and**
 Job xl. 12. **sink into the very earth the**
workers of iniquity.

13 As into a gloomy dark prison, far from all their pomp and greatness, thrust them down and hide them all in one assembly under ground: or by a temporal mortality consign them to the second death.

14 If thou art able to effect these things, then will I readily acknowledge, that thou mayest have received wrong from me; in as much as thy own right hand can support thee: neither hast thou any need to depend upon my protection, nor intrude my favour.

15 Consider now with a peculiar attention, Behemoth, a surprising

13. ^m Hide them in the dust together, and bind their faces in secret.

14. Then will I also confess unto thee, that thine own right hand can save thee.

15. ⁿ Behold now Behemoth, which I made with thee, he eateth grass as an ox.

^m *Mudge renders lay them up close in the dust one and all, bandage up their faces in a dark hole, i. e. as he explains, make mummies of them; for this expression probably alludes to the Egyptian custom of embalming their great folks, and bandaging them up in cere cloths. 'Tis thus he expresses his Omnipotence, that with but a look, he could humble the greatest of the sons of men into dust: Do thou do so, and then I will own thou art a match for me, and may expect to come off victoriously in this contest with me. Death and the grave seem here plainly intended, and *Schultens* reckons the second death, or future punishments.*

ⁿ *Peters* remarks, there is one thing in this speech that looks as if it was intended to humble the pride of the learned.

surprizing instance of my SECT. 58.
workmanship within thine
own observation, whose man- Job xl. 15.
ner of living is much the
same with thy cattle, even
with the ox that treadeth
out thy corn.

16. Lo now, his
strength is in his
loins, and his force
is in the navel of his
belly.

'Tis observable concerning 16
this bulky animal, that his
strength is seated in his loins,
and the utmost vigour he can
exert proceeds from and
wholly centers in the navel
of his belly.

17. ° He moveth
his tail like a cedar:
the sinews of his
flones

He moveth at pleasure his 17
tail like a cedar: the sinews
of

learned. I mean, says he, the pompous description of the *Behemoth* and *Leviathan*, with which it concludes. Our translators did well to retain the *Hebrew* names of these creatures. The different opinions of the commentators, and the difficulty which they find in applying the characters to any one known animal, so as to make it answer to every part of the description, might induce one to believe, that there is some mystery intended beyond what appears in the letter. But however this be; he adds, there is one good use [to be sure] that may be made of this, and the like difficult places of scripture. They will teach us to know our own mediocrity: That we must not hope to understand every thing in the word of God, any more than in his works.

Bochart, *Ludolph* and others have been at unwearied pains to prove *Behemoth* to be the *hippopotamus*, the *river-horse*, or *river-ox*, found in the *Nile*. *Schultens* and other literati are as strenuous in maintaining, that the elephant is intended, and perhaps full as many properties agree to the latter as the former.

° *Schultens* making [to bend] the primary notion of this root, renders the place thus; his trunk bendeth even a cedar:

- SECT. 58. of his sides, thighs or testicles, as so many branches, stones are wrapt together.
 Job xl. 17. are intertwined twisted or wreathed within one another, for their guard and security.
- 18 He is in all parts uniform, his smaller bones resemble tubes or pipes of brass: his larger ones bars of solid iron. 18. His bones *are* as strong pieces of brass, his bones *are* like bars of iron.
- 19 He may very properly be reckoned, as to his bulk and size a principal work, or remarkably distinguished animal among the brutal productions of the Almighty Creator: He who at first formed hath furnished him with all his armour; and so infinitely exceeds him in strength. 19. He *is* the chief of the ways of God: he that made him can make his sword to approach *unto* him.

but *Mudge* thinks here the act and parts of generation must be intended, at which time or when the lust is upon him, the transverse fibres of his belly are perhaps swollen more than ordinary as well as the penis erected strong as a cedar, and the sinews of the thighs by the eager strain twisted like a large rope. That the proper tail cannot be meant is plain, because that in both these animals is inconsiderable, it is familiar in all languages to call the penis so: it would be very hard to apply the name to the *proboscis* of the elephant [which could not be omitted in the description] especially as it is surrounded with the belly and thighs, and און is particularly meant of the generative vigour. *Gen.* xlix. 3. By ראשית in the next ver. the same author understands an original of which there was no pattern; not another such creature in all the various ways of creation, for he was an aquatick animal and yet to have his food on the mountains, where all the wild beasts haunt, and therefore he was to be ready armed with a sharp weapon to guard himself against their insults.

strength as to be able instantly to destroy him. SECT. 58.

The hills produce pasture and abundant provision for him: upon which he lives and does not prey upon, nor unprovoked harm any of the other cattle that frisk and sport around him.

Job xl. 19,
20.

20. Surely the mountains bring him forth food: where all the beasts of the field play.

21. He lieth under the shady trees, in the covert of the reed, and fens.

He retires to lie down and rest in places abounding with trees and shade; to marshy lands and banks of rivers where plenty of reeds grow to cover him.

22. The shady trees cover him with their shadow: the willows of the brook compass him about.

Notwithstanding his enormous size, the shady trees afford him a sufficient screen and shelter: even the willows by the water courses so surround as to defend him from violent heat and the inclemencies of the season.

23. Behold, *P* he drinketh up a river, and hasteth not: he trulleth

Behold he can sustain with composure and steadiness the utmost

P The natural force of this word seemeth to be, *to be loaded with a heavy body.* Literally *behold, he is loaded with a river, he runneth not from it in a fright; he is secure though Jordan should issue out unto his mouth.* This surely, observes Taylor, may agree with the *Hippopotamus* or sea-horse, an amphibious creature, which diveth to the deepest parts of a river, or of the sea, and even taketh its repose there, after it hath grazed upon the land. But *Schultens* contends that it suits the elephant much better. However the mention of *Jordan* cannot, as some would have it, very strongly insinuate the author's country, because it divided *Palestine.*

SECT. 58. utmost violence of swelling
 rivers and prevailing floods:
 Job xl. 23. he is perfectly serene and
 secure, though Jordan's rapid
 streams and raging billows
 rush upon and are ready to
 overflow him: even cover his
 mouth, which is sufficiently
 guarded against all injury
 from them.

trusteth that he can
 draw up Jordan into
 his mouth.

24. Can he then be taken with
 his eyes open, and in spite
 of all his strength by thee?
 or by any means of snares or
 hooks perforating his nose, art
 thou able to lead and manage
 him as thou pleatest.

24. 9 He taketh
 it with his eyes:
 his nose pierceth
 through snares.

Palestine from *Arabia*, and therefore might be as familiar
 both in name and qualities to an *Arabian* as to a *Jew*:
 neither perhaps is there any where a clear account of the
 precise time when this name was given it.

9 *Bochart* reads this interrogatively and as intimating the
 difficulty of taking him any other way than by stratagem:
 or as *Mudge* expresses it a *deceptio visus* which decoys him
 into a pit-fall where he is caught and hampered. *Schul-*
tens neither understands the former ver. of an insatiable
 thirst: nor this of taking him by snares: but as an ironical
 order given to *Job* openly to attack and render himself
 obnoxious to him, intimating how easily the Almighty
 could subdue and rule him.

CHAR. XLI.

SECT. LIX.

Having described the Behemoth, the Almighty enlarges on the wonderful properties of the Leviathan. Ver. 1, to the end.

JOB xli. 1.

CANST thou draw out ^r leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2. Canst thou put an hook into his nose? or bore his jaw through with a thorn?

JOB xli. 1.

DOST thou understand SECT. 59.
in what manner to attack, or by what instruments ensnare the leviathan? Canst thou draw him out of the waters by means of a fishing-hook? or is thy strength sagacity or intrepidity so much superior to his, that thou canst open his jaws and fasten a cord or line to his tongue to force him on dry land?

Job xli. 1.

Canst thou approach so near him, as after the manner of anglers to throw a hook

^r The learned are likewise divided concerning this animal, some reckon it the whale, *Bochart* the crocodile, and *Schulters* the dragon. *Patrick*, *Mudge* and many others agree with *Bochart* in assigning the description to the crocodile rather than the whale, the balæna, or dragon: the last of which is supposed to come too near to the monstrous or fabulous to be described so particularly: it is evidently an aquatick, yet not wholly confined to water, of the serpentine kind: and such is the crocodile, a serpent list on four short legs.

It is pretty certain that as the *Behemoth* is a wonderful production of the brutal species; so the *leviathan* a monster of the deep: but of what distinct class of quadrupeds the former, or of aquaticks the latter, does not seem hitherto fully ascertained.

SECT. 59. hook binding like the top of
 a reed or bulrush, and take
 Job xli. 3. fast hold of his nose? or strike
 a thorn or hook made in that
 form, through his cheek or
 jaw-bone?

3 Will he an humble sup-
 pliant to his victorious enemy
 for mercy, throw himself
 prostrate at thy feet? Will
 he use the softest and most
 piteous intreaties to conciliate
 thy favour?

4 Will he, wholly resigning
 his liberty, upon thy own
 terms enter into a solemn
 binding compact and agree-
 ment with thee? Wilt thou
 take him, through the ne-
 cessity of his affairs, or his
 own voluntary offer into a
 state

3. Will he make
 many supplications
 unto thee? will he
 speak soft words
 unto thee?

4. Will he make
 a ^s covenant with
 thee? wilt thou take
 him for a servant for
 ever?

* *Bochart* and *Mercer* interpret this of the manner in which the vanquished usually redeemed their lives from being taken away by conquerors; viz the loss of their liberty, and giving up themselves to perpetual servitude. Neither is this an argument that the author was acquainted with the books of *Moses*; unless it likewise appeared that no other nation entered into covenants, or had such a custom among them as perpetual bondage: which strictly speaking the *Jews* had not, for all became free at the year of *Jubilee*. A custom possibly alluded to in the next vers, which one of the best philosophers and christians this nation has produced, in his excellent treatise on education, condemns, laying it down as a fundamental maxim, that we have no right to destroy any thing, unless it be for the preservation of something more excellent: and that a habit of cruelty to birds or brutes, naturally begets hardness of heart to our own species, or a certain stupid ferocity.

state of entire subjection or lasting servitude? SECT. 59.

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

Art thou able so perfectly to subdue his natural fierceness, and render him of so tractable and gentle a disposition as to entertain thyself with him as with a bird? or bind him, that thy maidens may lead him about for their diversion?

} Job xli. 4.
5.

6. Shall the companions make a banquet of him? shall they part him among the merchants?

Shall the friendly societies have him served up as an elegant dish at the splendid feasts they celebrate? shall the parties in trade and companies of merchants divide him into separate lots to expose him to public sale?

7. Canst thou fill his skin with barbed irons? or his head with fish spears?

Canst thou fill the whole body of this monster with javelins, darts or sharp-pointed arrows? or aim at and lodge in his head instruments which will transfix it and utterly disable him?

8. Lay thine hand upon him, remember the battle, do no more.

If thou wilt engage in this desperate enterprize, thou must

M 2

^t Mercer explains, *if once thou lay thy hand upon him, or attempt to do it*; thou wilt no more remember the engagement with him, or with any body else; for he will quickly dispatch thee. *Mudge renders upon it*, i. e. the fishes spair. The next ver. he understands as an animated apostrophe to some supposed stander by: instead of killing him he had only awaked him, and the frightened man could not stand the terror of his eyes. This, he adds, gives occasion to ver.

SECT. 59. must give one full stroke
 which will not want a second:
 Job xli. 8. or attack him with the utmost
 matchless violence: remem-
 ber, the consequence of a
 battle cannot but be fatal; if
 unawares and in the first onset
 he receive not his death wound,
 the next moment thou per-
 ishest.

9 Behold, the confidence of
 victory in that man who
 attacks him is utterly ground-
 less; in as much as the very
 sight is enough to stun and
 confound him, and in a nearer
 congress he certainly dies.

10 No one has courage enough
 to dare to rouse him when
 lying down, or awake him
 from sleep; indeed none can
 do it without the utmost
 danger: who then opposes
 the imperfect reasonings of
 his own narrow mind to the
 justice of my dispensations,
 or will contest matters with
 me, the maker of this and all
 other creatures?

9. Behold, the hope
 of him is in vain:
 shall not *one* be cast
 down even at the
 sight of him?

10. None *is so*
 fierce that dare stir
 him up: who then
 is able to stand be-
 fore me?

There

ver. 10. and 11. in which by an unexpected turn inexpress-
 sibly strong, God addresses himself to *Job*, who wanted to
 contest with God, and who then can stand the eyes of an
 omnipotent Being, upon whom there can be no prior
 demand of favour.

11. § Who hath prevented me, that I should repay him? *whatsoever* is under the whole heaven is mine.

There is no one who hath right any more than power to enter into a debate with me; for whose beneficence have I ever partook of? who hath been before-hand with me in services, or hath conferred on me the least obligation, that I am any way indebted, or should make returns? the whole creation is my property, and absolutely subject to my dominion and authority.

SECT. 59.
Job xli.
11.

12 I will not conceal his parts, nor his power, nor his comely proportion.

As to this individual wonderful creature I will not pass by in silence, his various parts, his superior strength, nor the exact proportion and perfect conformity of every organ and member to each other in the entire composition.

13. Who can discover the face of his garment? or " who can

Who will be so presumptuous and daring as to examine
M 3 mine

§ A Parallel Passage, *Rom. xi. 35.*

" *Chappelow* interprets this, rejecting the translators addition *to him* who can bring him *his double bridle*, i. e. who can approach to his double bridle? *viz.* his lips or jaws which are his guard, like a double bridle. But *Mudge* renders within the doublings of his breast plate who can enter? i. e. who can rend the scales that cover his breast? it is there, says he, and it is doubtless true of modern garments, that the vesture of a man opens and discovers his naked body. At the 15 ver. he adds, he compares his back [בִּאֲחֵר as *Prov. xiv. 3.*] the scales of it to so many round convex

SECT. 59. mine in order to divest him of his scaly aspect and covering? Or who so fool-hardy and desperate as still to approach nearer his forbidding dreadful face and jaws, with designs to curb and bridle him?

Job
xli. 13.

can come to him with his double bridle?

14. Who has strength any more than courage to force open the strong folding doors of his most frightful mouth? his large grinders in their great number and circular order are truly terrible and horrible.

14. Who can open the doors of his face? his teeth are terrible round about.

15. His strong armour of scales, like shields for his defence and security, are his peculiar and distinguishing pride; he seems so sealed up and guarded with them, as to bid defiance to all attacks.

15. His scales are his pride shut up together as with a close seal.

They

convex shields, lying one by the other with channels between them, but so fast locked together as if with a close seal: and renders 13, 14, 15, 16 and 17. *I will not pass in silence his strong limbs, or his stately ways, or the gracefulness of his well set armour. Who hath laid open the face of his vesture? Within the doubling of his vesture who can enter? The doors of his face who hath opened? The circling rounds of his teeth are terribleness. His back is rugged channelled pieces of shields; the locking of a close seal; one of which is so close to another, that the wind cannot enter between them: that stick fast each to his brother; are held one to another so that they cannot be separated.*

16. One is so near to another that no air can come between them.

They are so closely connected and firmly united, that the subtle and penetrating air itself can find no empty space to make it's way betwixt the coherent parts.

SECT. 39.

Job
xli. 16.

17. They are joined one to another, they stick together, that they cannot be sundred.

They are so naturally interwoven, and strongly cemented with one another, as if they were only one compact body, that there is no separating them by human power or skill.

18. By his w neefings a light doth shine, and his eyes are like the eye-lids of the morning.

By his sudden and violent neefings as it were sparks and fire are ejected and scattered

M 4

all

w As it is with many other words of this book, they are to be met with no where else, so this in particular is only found here: but the verb *Yatafsh sternutare* is in frequent use by the *Rabbins* in the *Chaldee*. The Jews have a tradition, [the reader will pardon the mention of it here] that whoever under any disorder before the time of *Jacob* happened to neefse, immediately died: but *Jacob* prayed to God that it might not be so for the future: and his prayers were heard. For this reason they say, every one is obliged to thank God that he hath translated him from life to death; referring to this text, and intimating that neefing saves life, by the light which it gives. — In conformity to this custom the *Jews* when any neefses, say *Chajim tobim: vita bona, sit tibi*: in imitation whereof, or as some say, from a plague which appeared first by this symptom, christians bless one another on occasion of neefing. Vid. *Baxtorf. Lexic. Chald. Talmud. &c.* col. 1599. The *Aegyptian Hieroglyphick* for the morning is a pair of crocodiles eyes peeping forth from the water, as the Aurora was the harbinger of approaching day, so the eyes of this monster appeared before its whole body. *Oculos ejus praeduros et sine niellatione patentes.* *Horapoll. Hierogl. i.* 65. *Pier. Val. Hierogl. xxix.* 3.

Sect. 59. all around; and the motion
 of his piercing eyes is like
 the quick-vibrating rays —
 or his blazing eye-balls in-
 stantly diffuse light as the
 morning beams.

Job
 xli. 18.

19 Out of his gaping wide
 mouth proceed as it were
 torches and flambeaus; a sud-
 den flaming eruption bursts
 out with the swiftest motion
 and the greatest violence.

20 Out of his nostrils passes
 in rising columns a constant
 thick smoke or reeking hot
 vapour,

19. Out of his
 mouth go burning
 lamps, and sparks of
 fire * leap out.

20. Out of his
 nostrils goeth smoke,
 as out of a * seething
 pot or caldron.

* R. *Levi* like untimely births, referring to *Isai.* lxi. 7.
Ab. Ezra — *Like sparks they move this way and that way.*
 The ancient poets have the like images —

Fulmen ab ore venit, frondesque adflatibus ardens

In Apro Ovid. Met. 8

Et stygios æstus fumanti exsibilat ore:
 Terribilis gemine de lumine fulgurat ignis.

Sil. Hal. de serpente ad Begradam, L. vi 228.

De Equo —

Collectum premens volvit sub naribus ignem.

Possibly it may be expected that some notice should be taken of the schoolmen and spiritualizing allegorizing gentry, who interpret these expressions of the lusts of concupiscence, the preachers of Antechrist, and understand by *Leviathan* the old serpent or the Devil. And those who are desirous of more than a bare notice and mention are referred to *Gregor. Phillip. Gloss. Ordin. Lyran. and Explic. Gall.*

* There being no radix for *agmon* in the Hebrew, from the Arabic it is interpreted to go into a marshy ground full of reeds

vapour, like the steams of a boiling caldron, or fogs from a stagnated lake.

SECT. 59.
Job
xli. 20.

21. His breath kindleth coals, and a flame goeth out of his mouth.

His scorching breath seems to kindle into a devouring fire all the combustibles which are near it: and as if his bowels were perpetually burning, or a conflagration was in his inward parts, a flame issues from his mouth.

22. In his neck remaineth strength, and sorrow is turned into joy before him.

In his hard and callous neck, the utmost strength and vigour seems placed as their peculiar residence, and what would alarm and afright other monsters is only matter of diversion and triumph to him, in all the mischief carnage and destruction he creates, he glories.

23. The flakes of his flesh are joined together: they are firm in themselves, they cannot be moved.

The fibres nerves and muscles which in other animals are more loose and flaccid, in him are hard as a stone or firm as brass: as instruments strongly foddered, or as melted metal, they cannot by any force be stirred or separated.

24. His heart is as firm as a stone, yea, as hard as a piece of the nether *milstone*.

His remorseless cruel heart is formed as out of the flinty stone or solid rock; yea as inflexible

reeds — to be angry, to burn like fire, and *Ab Ezra* explains the word of a stagnating pool of water heated by the air.

SECT. 59. inflexible and obdurate as the
 fragment of an huge rock, or
 a piece of the nether millstone.

Job
 xl. 24.

25 Upon his raising himself
 up, and putting on all his
 pride and fierceness, the
 stoutest animals and even
 strongest of men conceive
 themselves in danger of in-
 stant death: in the utmost
 consternation and horror they
 put themselves in the best
 posture of preparation for it,
 confess their sins and implore
 heaven's mercy.

26 Their best tempered steel
 and firmest armour he is
 moreover proof against: the
 keenest strongest sword point-
 ed at him turns its edge,
 nay breaks to pieces and
 shivers:

25. 2 When he
 raiseth up himself,
 the mighty are
 afraid: by reason of
 breakings they puri-
 fy themselves.

26. The sword of
 him that layeth at
 him cannot hold:
 the spear, the dart,
 nor the ^a habergeon.

² Mudge observes that *when he raises himself out of the water*, and *משכריו* seem to answer to each other: which latter therefore he thinks must signify the surges or breakers made by his body: so it signifies in *Psalms*. In *יתחטאו* he is somewhat divided between the signification of being in a maze or swoon, and of atoning for their sins and falling to their prayers as people do in imminent dangers. Some render by reason of their fears they exonerate and cleanse themselves, others they fall prostrate on the ground. S. *Jarchi* they alienated, or they alienate themselves. I have followed *Schultens*.

^a In the margin of our bibles is rendered *breast-plate*, by *Ab. Ezra* a coat of mail, but others reckon it a missive weapon of the larger size, like a pike, such a one as the *farissa*, used by the *Macedonian phalanx*; or such as were shot from the balista, or other warlike engines: if these were not more modern inventions.

shivers: it is the same with SECT. 59.
 the spear, with missile weapons, lances, arrows, darts Job
 and all other instruments, xli. 26.
 whatever human hand weilds
 them.

27. He esteemeth
 iron as straw, and
 brass as rotten wood.

He easily shatters arms 27
 formed of the hardest iron or
 steel as if they were common
 straw: and of solid brass as
 only decayed crumbling
 wood.

28. The arrow
 cannot make him
 flee: sling-stones are
 turned with him into
 stubble.

He never shuns the most 28
 regular aim, and winged
 flight of sharp-pointed arrows:
 neither is he any more im-
 pressed by the multitude of
 sling-stones discharged with
 the exactest skill and greatest
 force, than if they were dry
 stubble or the lightest chaff.

29. ^b Darts are
 counted as stubble:
 he laugheth at the
 shaking of a spear.

Engines of destruction, 29
 with whatever is discharged
 from them, signify no more
 to him than the bending
 yielding stubble: he mocks
 at the most glittering armour,
 and

^b *Ab. Ezra* interprets an instrument to move the spear.
R. Levi, spikes and flakes, such as fishermen use, but he
 rather thinks it an engine to batter walls or fortifications.
 It may be difficult to ascertain the particular forms of these
 weapons, but as *Mudge* remarks, they all seem here to be
 exhausted, which were thrown from the hand, and shot
 from the bow. Likewise stones from the sling, which he
 imagines the *balista*, or stone engine, and the darts flung
 from a dart engine.

SECT. 59. and vibrating or brandishing
of the lance to strike him.

Job
xli. 29, 30.

Without the least uneasiness or danger he can repose his hard and impenetrable body on shells, potsherds, or the sharpest flint-stones: where

30. 'Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

Bochart renders קרן by *tribula* which was a little cart, or dray, used for threshing corn, made of rough boards; and in former times, before the invention of flails, it supplied their place. Mudge observes, this might be understood of a ruggedness of belly, but to him it plainly intends the claws of his short legs on which he squats on the mud, which therefore is impressed as it were with marks of sharp points run into it, as if an harrow, or threshing cart had lain upon it.

Heath renders, *he throws himself about*, the word signifies, *To spread under one in order to support or bolster up*. Substernit acutum super lutum, sive in acuta rupe cubet, Job xvii. 13. Cant. ii. 5. vid. Coccei. Lexic. and Taylor Heb. Eng. Concord. Pliny speaks of an island called Tentyra, which there might be in his time, since the Nile and other large rivers are continually making new islands, and probably deserting former ones, the inhabitants whereof were famous of old for their intrepidity and artifice in subduing crocodiles: indeed he carries his description rather beyond the bounds of credibility and to a perfect extravagance. *Quin et gens hominum est huic belluæ ad versa in ipso nilo Tentyritæ; ab insula qua habitat, appellata. Mensura eorum parva, sed præsentia animi in hoc tantum usu mira. Terribilis hic contra fugientes bellua est, fugax contra insequentes sed adversum ire soli hi audent. Quin etiam flumini innatant: dorsoque equitantium modo impositi, biantibus resupino capite ad morsum, addita in os clava, dextra ac læva tenentes externa ejus utrinque ut frænis in terram agunt captivos: ac voce etiam sola territos, cogunt evomere recentia corpora ad sepulturam. Itaque uni ei insulæ crocodili non adnatant: olfactuque ejus generis hominum, ut Psyllorum serpentes fugantur.* Lib. viii. Cap. 25.

where other animals would receive the greatest prejudice, or deepest incisions, even upon objects that extremely hurt or cut them to the quick, he spreads and stretches himself, as upon an ouzy bottom, or clayey bed.

Sect. 59.
Job
xli. 30.

31. He maketh the deep to boyl like a pot: he maketh the sea like a pot of ointment.

In his motions and speedy course he puts the briny element into a most violent fermentation; its bubbles rise like a boiling caldron: he covers the sea with froth and foam like a seething pot of scalding ointment.

32. He maketh a path to shine after him; one would think the deep to be hoary.

He divideth the waters, and behind him leaves a visible shining track of his astonishing force and prodigious bulk: for a long space the whole abyfs grows white and as it were hoary.

33. Upon earth there is not his like who is made without fear.

There is not his equal, nor a creature to be in all respects compared with him throughout the animal kingdom, not one so entirely void of the passion of fear, and defended against danger.

34. ^d He beholdeth all high things: he is a king over all

Sensible of his perfection and superiority, it is with insult

^d Chappelow interprets this — *he looks about him with contempt and disdain of every thing he sees.* Schultens supposing the

SECT. 59. *insult and disdain that he all the children of*
 beholds the largest, strongest *pride.*
 and fiercest of other creatures :
 he absolutely presides as head
 or Lord over the loftiest and
 most daring of them.

Job
xli. 34.

CHAP. XLII.

SECT. LX.

Job in the humblest terms submits himself to the great Governor of the world, as only adequate to the important employ of regulating all its vast affairs. The Lord Jehovah reproves severely Job's friends, and declares, they had not spoken of him the thing that was right as his servant Job had. He requires them to bring sacrifices to Job to offer and make atonement for them. He is restored to double the quantity of his former prosperity. The same number of children he had lost he is likewise blessed with, and leaves the world in a good old age. Ver. 1, to the end.

JOB xlii. 1, 2.

SECT. 60.

Job
xlii. 1, 2.

THEN Job with the
 utmost reverence re-
 turned the following most
 submissive final answer.

I am

JOB xlii. 1, 2.

THEN Job
 answered the
 Lord and said. I
 know that thou canst
 do every thing, and
 that

the dragon to be meant by the *Leviathan*, quotes from *Pliny* the celebrated fight of this animal with the elephant. *Plin. L. viii. 11.* and that beautiful description, *Ovid. Metam. iii. with Sil. Ital. vi. 185.*

^c Kennicot remarks, The speech of God to *Job* being finished [in which the Divine power is described with the utmost magnificence of language]. *Job* now makes his own con-

that no thought can
be with-holden from
thee.

I am thoroughly convinced, that whatever is the object of an Almighty and unbounded power, or whatever is possible, with infinite ease thou canst perform: and that there is nothing in earth or heaven which is so well concerted and premeditated, that thou canst not break in upon and overthrow, if it would obstruct thy supreme pleasure, or retard one moment the operations of omnipotence.

SECT. 6a.

Job
xlii. 2.

3. † Who is he
that hideth counsel
without knowledge?
therefore

Who is the mortal man;
that hideth and as it were
setteth

confession — *I know, that thou canst do every thing, &c.* I should presume upon the authority of the ancient versions and the nature of the context, that the verb, now printed ידעתי *nowisti*, was originally ידעתי *nowz*, as it is ordered to be read by Keri. But this reading is also confirmed by MSS. 2, 5, 23, and by *comb.* MS. 2. 'Tis therefore, he adds, strange, that Mr Professor Chappelow, in his learned and very useful commentary on *Job*, should seem to prefer the printed textual reading; but his reason for it, though derived from *Schultens*, is really surprizing — *Thou knowest*, says he, *makes the expression more sublime.* He subjoins one should not have expected to find *sublimity*, if *sense*, ascribed to this reading by any man, who allows mistakes in the printed text. *Schultens* did not. The learned remarker seems to be in the right; all desirable success is wished to his indefatigable labour; and withal that he may not want either constancy and encouragement, or learning and judgment to execute his important design. The original Hebrew signifies *to know effectually, to be fully satisfied of, or experience, and take especial notice of*

† Mudge observes, *Job* had thought himself securely intrenched within the argument he had schemed out, that
could

SECT. 60.

Job
xli. 3.

setteth a seal and mark on, the infallible counsel, and extensive large designs of the all-comprehending mind, without being acquainted with this counsel, or being capable of penetrating these designs? I freely own, and most humbly confess it that I am the man, who am now perfectly satisfied there may be plans of the most consummate knowledge and wisdom carrying on, where the springs and movements the views and ends are utterly concealed from human reach: and that I have been endeavouring to explain what I did not clearly and fully understand, curious and wonderful matters quite beyond my depth or limits.

- 4 I commence an humble suppliant, and most earnestly intreat God to hear and I will

therefore have I uttered that I understood not, things too wonderful for me, which I knew not.

4. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

could bear even the shock of the divine presence, but now he feels it all melted into nothing, and himself withal before that supreme majesty in person. The echo of these words of God dwells strong upon him, as much as to say, *sure enough God had reason to say so, therefore I find I have been uttering, &c.* He adds, the repetition of his own words at the 4th ver. from xxi. 2, 3. and God's xxxviii. and xli. 7. is inimitably fine. *I myself!* presumptuous wretch! Who is I myself? inform God! I am quite confounded.

will declare my sentiments: SECT. 60.
 rather I will ask knowledge Job xlii. 4.
 of thee, and do thou graciously and freely impart it.

5. I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

I have heard and learned of thy perfection and providence by traditions from our forefathers, and by the observations I have been able to make upon thy wonderful works; but what is the effect and impression of these in comparison with the inestimable favour, powerful conviction and ocular demonstration I now receive.

6. 8 Wherefore I abhor *myself*; and repent in dust and ashes.

Wherefore struck with the glory of the supreme majesty, I myself really sink into vanity and nothing: and all my request is, that in this low condition of body and mind to which I am reduced, I may retract what has been amiss, and pass out of a miserable life, not as repining at any of thy dispensations, but readily and entirely submitting to, and patient under thy powerful hand.

3 That is, as the last mentioned author has it, *I repent so deeply that I could shrink myself into dust and ashes, and I feel myself to be no more.* Here therefore he adds, it could not be ended more properly: nor is there the least occasion to insert the first fourteen ver. of Chap. xl.

SECT. 60. As to the sequel, it came
 to pass, that after the LORD
 Job xlii. 7. had spoken these words to
Job, expressive of his own
 unrivalled excellence; and
 received his answer of entire
 submission; The LORD said
 to *Eliphaz the Temanite*, being
 the oldest of the three; I am
 displeased

7. ^h And it was
 so, that after the
 LORD had spoken
 these words unto
 Job, the LORD said
 to *Eliphaz the Te-*
manite, my wrath
 is kindled against
 thee and against thy
 two friends: for
 ye have not spoken
 of me the thing that
 is

^h As the same observes, They had all gone on a false supposition that God's justice in his inflictions on *Job* could not be vindicated without *Job* had been guilty of great crimes to deserve them, whereas the proofs of God's power, wisdom and paternal care of the world were so infinitely manifested in his works of creation, that he ought to have credit for any particular instances of hardship, which they could not reconcile with their notions of justice; for there might be infinite reasons for it consistent with justice, without supposing any particular acts of the sufferer to have deserved it, and infinite ways of making him satisfaction within the power of God, though beyond all human knowledge. To defend their false supposition, they insisted upon false facts of *Job's* wickedness, and a universal prosperity of good men, and suffering of evil men in this world: This *Job* absolutely denies and was right in denying, still steadfast however to his religious principles and in his allegiance to God [which was the original point betwixt God and Satan] only complaining of his case sometimes with too much asperity [arising even from the consciousness of his own innocence and piety] and even petulance of expression for which *Elihu* had justly reprehended him, and thus prepared the way for his full conviction.

ⁱ *El-i* some translate to me which the preposition as *Peters* observes most commonly signifies, yet from a great number of examples it might be shewn likewise to signify of, towards, concerning any thing or person, 1 Kings xiv. 4. — *El benab* concerning her son, 2 Sam. x. 2. — *El-ab-iv* — concerning his father, Ezek. xix. 4. *Veijshmenu El-av goim*, and the nations beard of or concerning him. It signifies likewise before or in presence of, 2 Kings v. 25. In which sense it may naturally enough

right; as my servant Job *hath*.

displeased with the discourses, and do resent the behaviour, consequent upon Job's distresses, which thou and thy two friends have exhibited: for ye have not shewed solid wisdom, neither have ye represented my attributes and government in a just and true light, as my servant Job hath done. SECT. 60.
Job xlii. 7.

S. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right like my servant Job.

Therefore I advise and command you, if you will be accepted and pardoned, without excuse or delay to take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves by way of atonement and denoting your repentance, a burnt-offering; and my servant Job shall intercede with me for you; for him and his pious and

N 2

chari-

enough be understood here. As much as if he had said, I have been a witness of your whole debate, and must tell you, you have thought uncharitably, you have spoken rashly, you have reasoned wrong. They had spoken nothing to God either good or bad, and therefore could not be said to have spoken to him what was not right. *Crit. Diff.* 4to p 231. 232.

This, as *Mudge* observes, Job had given them warning of, xix. 29. And as he adds upon the 10 ver. God seems to have chosen the time of turning Job's captivity when he had given the finishing stroke in the noblest instance of a sublime morality to the character of a perfectly good man, forgiving injuries and praying for the authors of them.

SECT. 60. charitable request in your
 {favour will I accept: be
 Job xlii. 8. warned and do this speedily
 lest I deal with you as your
 unfriendly impious and unjust
 censures deserve: inasmuch
 as ye are greatly faulty, and
 have not described my dis-
 pensations in that equal and
 fair manner that my faithful
 servant *Job* hath done.

9 In obedience of this order,
Eliphaz the Temanite, and
Bildad the Shuhite, and *Zophar*
the Naamatbite, went to per-
 form this solemnity, and de-
 sire *Job's* devout intercessions
 to give it weight: the event
 was answerable and *Job's*
 prayers heard and accepted.

10 And after the manner of
 redemption and liberty from
 the most intolerable servitude
 and vassalage, so the LORD
 relieved

9. So *Eliphaz* the
Temanite, and *Bil-*
dad the *Shuhite*; and
Zophar the *Naama-*
thite went and did
 according as the
 LORD commanded:
 the LORD also ^k ac-
 cepted *Job*.

10. And the LORD
 turned the ^l capti-
 vity of *Job*, when
 he prayed for his
 friends; also the
 LORD

^k *Cocceius* supposes the manner of this acceptance was by
 some outward, visible sign; that whilst *Job* was offering up
 his prayers to God, their sacrifices were consumed by a
 flame from heaven. The text says nothing of this, and it
 was surely abundantly sufficient, that the Lord declared he
 would accept them, or they should be acceptable and
 availing with him to all purposes.

^l Some understand by this, that *Job* recovered from the
Chaldean and *Sabean* robbers the cattle they had plundered
 him of, as *Abraham* rescued *Lot's* goods: but nothing fur-
 ther can be ascertained from the words, but a change greatly
 for the better in the patient man's circumstances.

LORD gave Job twice as much as he had before.

relieved Job from his afflictions and calamities, when with an entire forgiveness in his own heart he implored his merciful regard to his friends: he also restored him to a prosperous condition, and gave him double the quantity of wealth he enjoyed before his adversity.

SECT. 60
Job xlii.
10.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the **LORD** had brought upon him: every man also gave him a ^m piece of money, and every one an ear-ring of gold.

Probably not much less astonished, to hear of Job's second than his first sudden and entire change of circumstances, his kindred and former acquaintance came to congratulate him, on this latter happy turn of affairs: and were entertained in his house: they lamented and condoled affectionately with him those dreadful past misfortunes and distresses, which the **LORD** had suffered to befall him;

N 3

and

^m Some understand by the former of these a *Lamb*, or *female Sheep*: as the *Targ. LXX.* and *Vulg.* Some a piece of money stamped with the *figure* or *image* of a *Lamb*: Sicut *Æs* bos *Athenis*, et *γελων* *testudo* in *Peloponneso*. From the *Arab.* *Buchart* and *Schultens* understand *just measure*, a *due portion*, i. e. a settled weight of money; or money of a particular standard that was current with the merchants. And an ear-ring of gold — i. e. an ornament that hung to the nose, tied by a thread to the fore-head, or pendant for the ear. Several have remarked as the reason why his children were not doubled in number, like his cattle, that they were not lost to God; but existed though not in this yet in another world,

SECT. 60. and every man likewise presented him with a piece of standard money and a rich and distinguishing ear-ring, or ornament of pure and massy gold.

Job xlii.
31.

12 So the LORD blessed with the abundance of earthly good things, the latter part of *Job's* life, greatly above what he had done the former: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 As a very desirable addition to his happiness he had moreover for issue as before seven sons and three daughters.

14 And he distinguished the last by the names of *Jemima*, *Keziah*, and *Keren-happuch*.

12. So the LORD blessed the latter end of *Job* more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13. He had also seven sons and three daughters.

14. And he called the name of the first ⁿ *Jemima*, and the name of the second *Keziah*, and the name of the third, *Keren-happuch*.

And

ⁿ *Mudge* observes, the first daughter might be possibly called from her being born just a *twelve-month* after his restoration. The other two in the eastern way from some much valued *perfume* or *ointment*. The first name signifies *day*, or the *light of day*. The second *pleasant spice*, or *fragrant perfume*. The third *horn of beauty or perfection of it*, alluding as some think to the *sibium* with which they painted to improve their beauty. However, if as the learned and judicious *Peters* supposes, *Job* himself was the author of this performance; somewhere

15. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

And in all that country, there were no women to be found of so exquisite a form, excellent a beauty, and compleat in all personal accomplishments, as Job's daughters: and as was the custom of these early times, their father gave them a proportionable share in the division of his large and rich possessions among their brethren.

SECT. 60.
Job xlii.
15.

16. After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.

After this Job's life was prolonged in prosperity to the date of a hundred and forty more years: and he had the pleasing prospect of numerous descendants in their different successions to the fourth generation, having great great grand children.

N 4

As

where here abouts his narrative strictly speaking must end: and what follows have been added by some editor, as the relation of Moses's death at the end of *Deuteronomy* doubtless was.

* *Sons sons*, as the ingenious and learned *Mudge* intimates must mean the descendants of his sons at large, down to the fourth generation, for otherwise they would make but three, himself included.

SECT. 60.

Job xlii.

17.

As is the appointed common lot of all men, *Job* at last quitted this mortal stage, having enjoyed a large share of, and being fully satisfied with living in, this world.

17. So *Job* died being old and full of days.

The End of the Book of JOB.



A PARA-

A

PARAPHRASE

WITH

NOTES Critical, Historical, and Practical,

ON THE

Book of *PSALMS*.

PSALM I. SECT. I.

Essential solid happiness derived from avoiding vice and practising virtue. Constant thought and reflection necessary in order to these. The consequence a perpetual progress and improvement: earthly prosperity and future acceptance. The contrary often perplexed and distressed here; and certain to be hereafter severely punished. The compiler or collector of the psalms, is supposed to be the author of this, and to have designed it as a general preface.

PSALM i. i.

BLESSED is the man that walketh not in the counsel of the ungodly,

PSALM i. i.

ACCORDING to all SECT. I.
just measures of life
and happiness, most substantialy PSALM
i. i.

^a Literally, *the blessedness of, &c.* i. e. all blessings attend him, or greatly happy and inexpressibly blessed is the

SECT. I.

PSALM

i. i.

tially blessed, or truly happy is the wise and good man; who strictly guards his mind against imbibing corrupt principles, and the tenour of his life from vicious courses: if he be surprized into an error, or unthinkingly commit a trespass who speedily reforms; at least, who never persists and deliberately proceeds in wrong steps, so as to confirm evil dispositions, contract immoral habits, and become utterly irreclaimable.

godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But

the man, &c. The expression is emphatical; and there is observable in the structure and sense of the following words a beautiful climax, gradation or amplification. It is happiest never to consent through any insinuations or evil examples to do wrong: but if inexperienced youth should be ensnared, they may yet recover themselves by a timely repentance; and if they do not immediately see their error; yet if they are convinced before they are hardened in sin, and have rendered it an invincible habit, they may be restored. The following lines may not seem impertinent to the poetic reader.

Virtus est vitium fugere, et sapientia prima
Stultitia caruisse ———

To be good is to be happy; angels
Are happier than men because they'r better
Guilt is the source of sorrow! 'tis the fiend
The avenging fiend that follows us behind
With whips and stings: the bless'd know none of this;
But rest in everlasting peace of mind
And find the height of all their heaven is goodness,

2. But his delight
in the law of the
LORD, and in his
law doth he ^b medi-
tate day and night.

But steadily renouncing all communication with vice and folly, his highest pleasure consists in forming his temper and conduct agreeably to the divine laws of everlasting righteousness: and that he may perfectly understand in order uniformly to observe these, he constitutes them the fixed subject of his stated attention and daily contemplation.

SECT. I.
PSALM
i. 2.

3. And he shall
be like a tree planted
by the ^c rivers of
water, that bringeth
forth his fruit in his
season; his leaf also
shall not wither, and
whatsoever he doeth
shall prosper.

Continual progress and the 3
noblest improvement natu-
rally follow: as a fruit-bearing
tree which is well watered,
and in every respect situated
to the greatest advantage,
usually answers the planter's
pains and flourishes; is loaded
with a plenteous and season-
able produce, and adorned
with

^b The *Heb.* denotes something of an imperfect low muttering or humming voice in studying or musing: and *day and night*, signify continually without unnecessary remission, or unceasingly, without any long interruption.

^c The *radix* signifying to *part, divide or distribute*, the word properly rendered, is *rivulets, sluices or small hollows* cut to convey waters from a river, lake, or fountain to some garden or pasture. Might not trees in the land of *Judea* so situated and watered, preserve their leaves through every season: the cedar, olive and palm-trees, the two first of them are said to be green all the year: the other long to retain its verdure. The same simile occurs in *Plato's* *Φύτον ὑγρῶν*, and in *Homer's* *γγενημενον ἐκ Διάς* *ἔρκεα*.

SECT. I.

PSALM

3.

with an undecaying most verdant foliage; so excellent beneficial and truly honourable shall this deportment render him: and through the prudence of his measures with the concurrence of providence, his designs and honest endeavours shall generally be crowned with all desirable successes.

4 The case is quite the reverse with the workers of iniquity: for a while they may appear to prosper; but with no other supports than those which vice affords, they can no more long maintain their ground, or stand the test of severer visitations, than the dry dust, or light chaff does keep its place, when the tempest rises and hurricane disperses it all abroad.

5 Wherefore it may be fully depended on, that the impious and immoral will not be

4. The ungodly are not so: but are like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment; nor sinners in the congregation.

^d The radix, as has been noted, signifies to rise from kneeling or lying on the ground, and to rise again to life after death: and as driveth away in the preceding ver. denotes destruction, or such a dispersion that they are never to be re-gathered so as to enjoy happiness: by rising or standing seems meant a future existence, and resurrection to established and eternal felicity.

^e The word translated congregation perhaps may be better rendered, the appointed time, the settled period of future judgment

gregation of the
righteous.

be able to sustain the shock of a general resurrection: or stand a strict and impartial trial, at the appointed time, of a future discrimination and everlasting judgment: nor the impenitent and incorrigible be admitted to join in the communion, or share in the blessedness of the heavenly grand assembly, who are all righteous.

SECT. I.
PSALM
i. 5.

6. For the LORD
knoweth the way
of the righteous;
but the way of the
ungodly shall perish.

In the natural course of things, and by the unalterable laws of the original Creator and final just judge of all, the dispositions righteous men cherish, and the actions they perform both recommend them to his favour, and tend to and end in perfection and happiness: whereas the course wicked men foolishly pursue, and will never be reclaimed from, necessarily

judgment and everlasting discrimination. The original denotes something appointed as to its circumstances of time and place by proper authority — as an assembly for a festival solemnity or anniversary commemoration: and the passage seems borrowed from courts of judicature and counsel among the Jews.

† Not simply *knoweth*, but as the word often signifies, *know with the affection that men commonly have for their intimate acquaintance and familiar friends*, i. e. *approve, distinguish, love and reward*: thus *Matt. vii. 23.* as *D. Kimchi* has it, *agnoscit ac prospicit ad benefaciendum illis.*

SECT. I.

PSALM

ii. 6.

cessarily involves them in the
greatest misery and endless
destruction.

P S A L M II.

The impiety and vanity of all attempts to subvert or destroy a government and constitution which the Almighty hath established. The absolute necessity of desisting from these attempts, or in the end most severely suffering. Supposed to have been drawn up by the prophet Nathan to celebrate King David's coronation; or as an anniversary hymn to commemorate their union, and his settlement, in the kingdoms of Judah and Israel. It is quoted as very pertinently applicable to, if not originally designed for the times of the Messiah.

P S A L M ii. I.

SECT. I.

PSALM


ii. 1.

WHAT grounds and reasons are pretended or can be assigned, for these unusual commotions among the neighbouring powers, and the threatening aspect they give themselves? And the people who have not in any respect been injured or molested, what sudden frenzy has

P S A L M ii. I.

WHY do the heathen & rage, and the people imagine a vain thing.

& The radix properly signifies to assemble with noise and tumult; and the latter phrase to revolve in their minds feigned, groundless suspicions, and fallacious vain counsels, which must end in nothing.

has seized them, that they SECT. I.
cannot be content with peace, 
but concert measures and en- PSALM
gage in enterprizes, which ii. 1.
must disappoint them, and
can never prove successful.

2. ^h The kings of
the earth set them-
selves, and the rulers
take counsel toge-
ther against the
LORD, and against
his anointed, *saying,*

Earthly potentates and the ²
governours of surrounding
nations, are visibly making
the greatest military prepara-
tions: and have in concert
formed plans of operation;
indeed are already up in arms
against the great and good
GOD, and in order to depose
the man whom he himself
hath anointed and constituted
king and ruler. Their in-
solent profane language is
plainly as follows:

3. ⁱ Let us break
their bands asunder,
and cast away their
cords from us.

Let us by an invasion of ³
their territories, dissolve their
scheme

^h *Michaelis* supposes the interrogation to be continued—
why do the kings of the earth, make themselves to stand? to
rise up in arms, to make insurrection? and the rulers meet in
one assembly, join together their united force, as soldiers in an
army or senators in council?

ⁱ *Bands and cords* sometimes denoting *tyranny and slavery,*
corruption and cruel oppression; they have been interpreted of
the bondage wherewith the neighbouring clans threatened
David; and this verse as spoken by him. The expressions
seem originally taken from oxen and the manner of fastening
on their yokes: they rather appear to be put into the
mouths of their combined enemies, than to be those of
David, who afterwards speaks, and declares in whom he
founded his hopes of victory. Literally, *Let us pull or snap*
asunder the chain, and fling or hurl out the strong suretings
of the chain, or splices of the rope.

SECT. I.

PSALM

ii. 3.

scheme of government, set aside their authority, or entirely free the subject from any further allegiance or subjection: let them no longer bear the name of a community, have lords to rule over them, or laws which have any force of restraint in them.

- 4 In their own estimate they may appear formidable; and timorous men by their proud boastings may be put into an extreme consternation; but he who is infinitely exalted, even seated on a glorious throne in the highest heavens, shall look down upon them, and their impious dark designs with contempt and abhorrence: he who directs all events will easily throw confusion on their deepest policies, and defeat their utmost power.

- 5 When every thing seems ripe for execution, and they flatter

4. ^k He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. ⁱ Then shall he speak unto them in his wrath, and vex them

^k This description of the Omnipotent Being is figurative and plainly borrowed from the manner in which people placed in exalted stations and secure of them, commonly treat the extravagant efforts of impotent envy and malignity.

ⁱ *Mudge* remarks on the force of this particle, *then*, i. e. *The same moment* they talk of rebelling, God shall speak to them what comes in the next verse, and drive them headlong: [כִּהְיָ expresses hurry and precipitation] the moment they

them in his fore dis-
pleasure.

flatter themselves that success is certain; then he who long kept silence, shall express his displeasure at their inventions in a voice creating terror: and full of indignation bring upon them calamities and tribulations which are both unavoidable and insupportable.

SECT. I.

PSALM

ii. 5.

6. Yet have I set
my king upon my
holy hill of ^m Zion.

Whether they will re-6
cognize; or will strive to de-
thronize him whom God hath
exalted; yet in so many words
he will positively assure them,
that the man who holds the
scepter doth not usurp it, I
have invested him with the
ensigns of royalty, and placed
him upon my holy hill of
Zion; from thence, in con-

they do one, he will do the other. *Cocceius* renders it *therefore*, it sometimes signifies *presently, by and by*, and does it not here rather express the *certainty of the event* in due season, than the *precise moment* when it should happen? In the following expressions, the sense seems to increase to a peculiar strength and vehemence — *The Lord shall laugh—deride—speak aloud—vex disturb and destroy them.*

^m After *David* had laid siege to *Jerusalem*, and by the bravery and conduct of *Joab* taken it, beaten the *Jebusites* and carried the strong fortress of *Sion* or *Zion* by assault or storm, he made his residence there: He enlarged and fortified it from *Millo* inward round about, and called it the *city of David*; whilst *Joab* rebuilt the rest of the city, and surrounded it with a strong wall; and from that time it became the Metropolis of *Judea*. 2 Sam. v. 8 1 Chron. xi. 6. *Univ. Hist.* Vol. II. p. 214 IV. 62.

SECT. 1.

PSALM

ii. 6.

conformity to my eternal laws, to issue forth regulations for the government of my people.

7 I will avowedly declare, the sovereign precept or inviolable purpose and order of unchanging heaven in my favour with regard to this solemn transaction: upon my investiture to this office and authority, the King of kings and Lord of lords said expressly to me, thou art my son image and vicegerent; this day have I, as it were, afresh begotten and appointed thee to a new kind of being and different station; from being only a subject, thou art advanced to be a lawgiver and ruler.

7. ⁿ I will declare the decree: the Lord hath said unto me, thou art my son this day have I begotten thee.

Thou

* *Mudge* reckons, that these cannot be the words of *David*, for he is spoken of throughout this Psalm as a third person. That they are probably spoken by *Nathan*. There is a peculiar conciseness in many of the expressions of these ancient poetick writings, the person is often suddenly changed; and which is more, there seems to be some difficulty according to the ordinary rules of grammatical interpretation in understanding this of *Nathan* rather than *David*. *Hammond* renders, I will tell of a decree, ordinance, law, precept, oath or covenant. All kings have had this stile or title given them, of being the children of God, and the day of their accession or coronation has been commonly called their birth-day, or the birth-day of the empire: when apply'd to CHRIST, we are thereby to understand the day of his rising from the dead.

8. Ask of me, and I shall give *thee* the heathen *for* thine inheritance and the uttermost parts of the *o* earth *for* thy possession.

Thou art so entirely devoted to the study and practice of wisdom and integrity, and so highly in my favour, that only form thy request and I will certainly grant it: is it an extensive territory? besides Judea I will give into thy hands, as thy rightful and perpetual inheritance or possession, heathen countries and the most distant places and confines of the known world.

SECT. 58.

PSALM

ii. 8.

9. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

And as to any opposition or discouragement from the utmost power of man, thou shalt easily vanquish it: those upon whom gentler methods have no effect, as with an iron scepter, by force of arms thou shalt subdue; or if they

O 2

be

o If *earth* or *land*, as the word sometimes signifies, denotes the earth or land of *Judea*, and the bounds or extreme parts of it, the countries of the *Philistines*, *Moabites*, *Idumeans*, *Syrians*, &c. these were literally conquered and subjected by *David*: so that *Solomon* in *Psalms* lxxii. had dominion, as the *Chaldee* paraphrases, from one corner of the great sea to another corner of it, from *Euphrates* to the ends or bounds of the land. And when *David* saith, *Psalms* lxi 2. *from the ends of the earth will I cry unto thee*, he doubtless meant, not from any foreign country, or remote and obscure corner of the globe, but from beyond *Jordan*.

P Some render, not *break* but *rule* or *feed* them. The word signifies to *break to pieces*, or destroy the power of a nation: neither is it so intelligible, to *feed* with a rod or scepter of iron.

SECT. 1.

PSALM
ii. 9.

be obstinate and refractory,
irreparably destroy them, like
unto a broken and useless
potter's vessel.

10. Act prudently, lay aside in
time, your hostile intentions
and consult pacifick measures,
O ye ambitious monarchs:
and study the laws of wisdom
you partial judges, who enact
them for others, or deter-
mine their meaning and
direct their execution; learn
before it be too late what is
just and equal and consider
your own true interest.

11 Your early reflection and
more considerate sober reso-
lution may have important
effects; and the happiest in-
fluences upon the commo-
nalty; who may easily be in-
clined by your example, to
yield themselves servants not
to man but to God; whom
you

10. Be wise now
therefore, O ye
kings, be instructed,
ye 9 judges of the
earth.

11. Serve the
LORD with ^r fear
and rejoice with
trembling.

9 *Grotius* observes, that the *Hebrews*, *Syrians*, &c. called
all supreme magistrates and generals by the name of *Judges*,
whom the Psalmist wishes to *make themselves to understand*,
i. e. to act with more prudence and reform their errors.

^r Another reading has been proposed, *לֵךְ לַיהוָה* *trust in*
him with great reverence. But since *fear and trembling* in
other passages denote *diligence caution and circumspection*, it
can hardly be necessary to depart from their usual sense,
merely because a verb comes between them: The meaning
then will be, *take care above all things that ye serve the*
Lord, and rejoice in him.

you resist till you acknowledge the king whom he hath enthroned: you may felicitate yourselves on the honour of becoming allies, tributaries, or even subjects of so equal and gentle a government; and when you enjoy the inestimable privilege, ought only to beware that you do not through a prevailing licentiousness abuse and pervert it.

SECT. I.
P S A L M
ii. 11.

12. * Kifs the son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.

Give publick testimonies ¹² of the highest respect to the son, the truly anointed of GOD: by your ambassadors send costly presents and enter into the firmest treaties: if you neglect the invitation, or trifle away the opportunity, you may incur his displeasure and lose the way of life and happiness; for be sure of it, a small degree of his provoked

O 3

* That is render him the most respectful and dutiful homage. *Perish from the right way*, some interpret as an Hebrew phrase of the same import with that *Deut. xxxii. viz. to perish from counsel*, or to be void of counsel, or not to know what to do. *Castellio, lose all you have*, And others *lest you perish by being trodden under his feet*, i. e. routed dispersed and destroyed. The Syriac renders *when his wrath*, &c. *for his wrath will soon be inflamed, others will suddenly*, &c. Does not our own rendering convey the noblest image, that a slight share, or small degree of his displeasure must be fatal.

SECT. 1.

PSALM

ii. 12.

voked wrath will issue in your ruin; most wise and truly happy shall they prove to be, who submit to his authority, and implore and rely on his protection.

PSALM III.

SECT. II.

Appearances much against David, from a growing revolt of his subjects, and a most spirited opposition; neither is it supposed that the Almighty would afford him further help. He professes his reliance on the Almighty, implores his assistance, and promises himself a fresh occasion of publicly declaring how seasonably he had received it, and obtained a compleat victory. † An hymn or ode of king David, when he was reduced to the hard necessity of seeking personal safety, by a sudden flight from an insurrection of his subjects headed by his son Absalom.

PSALM iii. 1.

PSALM iii. 1.

SECT. 2.

PSALM

iii. 1.

SECT. 2. **M**OST merciful God, to what a degree of strength and numbers are they

LORD, how are they increased that trouble me? many are they that rise up against me?

† Mudge has a remark here that is well worth attending to, it is as follows. “As to the title of this Psalm or any other, it seems that very little stress is to be laid upon it: so far from being a key to the meaning, that a strict adherence to it very frequently confounds the meaning. “The present Psalm seems rather to be composed with a view to a combination of foreign enemies; perhaps those in the foregoing Psalm: it seems so I say, from the last words, *thy blessing is over thy people.*” The general remark deserves

they in a very short time SECT. 2.
grown, who distress my go- PSALM
vernment, and reduce me to iii. 1.
uncommon straits? To what

an height of menacing ap-
pearances and formidable
multitudes is this strange op-
position and unnatural insur-
rection arrived?

2. Many *there be*
which say of my
soul, *there is no help*
for him in God. ^u
Selah.

'Tis positively asserted, ²
that they will carry all before
them; and that I have no
chance to save either crown
or life; unless miracles were
to be wrought in my favour;
which they say, considering
his conduct he can have small
grounds to hope for, nor even
common mercies. This in-
telligence has been brought
and confirmed.

3. But thou, O
LORD, art a shield
for me, my glory
and

Notwithstanding my pe- ³
culiar extreme perplexities,
Q 4 and

deserves consideration: though the argument for the par-
ticular application doth not appear to be so fully con-
clusive.

^u The meaning of this word seems only conjectured at;
some consider it as a musical note or a direction to the
fingers to stop and pause, others understand it in the same
sense as *amen* so be it, or so it verily shall be. However
this verse is supposed to allude to a proverbial sentence said
to be in every one's mouth at that time, and greatly to
prejudice *David's* affairs: viz. this, *Ei qui furatus est ovem*
[*Bethsabeam*] *et occidit pastorem* [*Uriam*] *poterit esse salus?*
i. e. Can there be safety to him who stole the sheep *Bath-*
sheba, and murdered the shepherd *Uriah*?

SECT. 2.

PSALM

iii. 3.

and their very sanguine expectations, my good GOD, when I have solicited thou always has most graciously vouchsafed timely succour: thou hast advanced me to the highest earthly dignity: as thy gift I glory in it: thy power alone can support me in it; and as low as my head at present hangs down, I do rely upon thy providence to raise it up again, remove my reproach, and restore me in joy and triumph to my crown and kingdom.

and the lifter up of my head.

4 Under all my variegated past misfortunes and dangers, never over much depending upon human succour, I always directed to the omnipotent Deity my most ardent supplications, and early reaped the benefit: as from his holy place and palace royal in the highest heavens he lent a gracious ear: it was speedily manifest that he was neither deaf to my cry nor unconcerned for my safety.

4. I cried unto the LORD with my voice, and he heard me out of his ^w holy hill. Selah.

Beset

^w This seems plainly to refer to *Zion* where the tabernacle stood and the ark was kept, where the Almighty afforded visible tokens of an extraordinary presence; and which was a type of heaven.

5. I laid me down
and slept: I awaked,
for the LORD su-
stained me.

Beset with threatening evils and calamities, yet secure of the divine protection, I have frequently quitted my anxious thoughts, dismissed my cares, and reposed my weary limbs with the soundest sleep; I have awoke abundantly refreshed and in perfect safety, as I was fully persuaded I should do, for the Almighty preserved and defended me.

SECT. 2.

PSALM

iii. 5.

6. I will not be
afraid of ten thou-
sands of people, that
have set *themselves*
against me round
about.

I will not be discouraged⁶ or intimidated by the greatest multitudes of enemies: not though they encompass me on every side, and are pursuing me from all quarters; so that to all human appearance, it seems impossible I should escape them:

7. Arise, O LORD,
save me, O my God;
for thou hast ^x smit-
ten all mine enemies
upon

Frustrate not, O LORD, ⁷ the vigour and resolution my trust in thy help inspires; do
not

^x As, *set against me round about*, seems to have been an usual idiom for any way of prejudicing, attacking, doing harm to, to this for prevailing over, or succeeding, bringing to shame, or putting to flight. The next expression seems a similar one borrowed from wild beasts, particularly the lion, when his teeth, or the instruments whereby he defends himself and seizes his prey are broken or beaten out, so that his rage becomes harmless, or in English toothless. *Hosannah* rendered *salvation*, some interpret as properly an exclamation and wish of victory and triumph, others, which makes no great difference, an *epiphonema doxology* or *benediction*. It signifies *help, deliverance* or *safety*.

SECT. 2.

PSALM

iii. 8.

not long delay, O my GOD, declaring thy regard, and interposing with thy power for my rescue and safety: it is agreeable to thy promise, consistent with the course of thy providence, and what in a multiplicity of instances I have experienced, that thou hast humbled ungodly proud men, and defeated and put to confusion all who have hitherto unjustly risen up against me: however wild their rage or furious their onsets, they have early retreated and dispersed or fallen.

upon the cheek-bone; thou hast broken the teeth of the ungodly.

- 8 I place my entire trust in an Infinite GOD, who alone can deliver, that in the present extremity, the event shall shew that he will graciously do it: thou hast vouchsafed innumerable favours and mercies to thy people who worship and serve thee in truth and sincerity: in no one instance where they rationally and properly depended on thee, hast thou ever failed them.

8. Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

P S A L M IV.

*The divine assistance invoked. The author's enemies admonished to lay aside their corrupt and vain designs, and learn the offices of kindness and duties of virtue. By a behaviour agreeable to the divine laws a divine protection might be depended on, the extreme benefit whereof upright pious men had always experienced. A psalm or hymn of David to be performed by the * master of musick upon stringed instruments.*

P S A L M IV. 1.

P S A L M IV. 1.

HEAR me when
I call, y O God
of my righteousness:
thou hast enlarged
me

IN suitable correspondent
providences, most gracious
God, make it appear that
thou

SECT. 2.
PSALM
IV. 1.

* The three master musicians were *Asaph, Hemah and Jeduthun* and their sons: their stringed instruments were the *Nebbel, Kinnor*, and *Tjeltfel*. The two first are constantly translated harps and psalteries; though they were both instruments with strings, yet there was this difference between them: the one was struck with a quill or bow, as our citterns and violins are; and the other with the fingers, as the lute; the notes of the one were made and differenced with frets and stops, and of the other by the several strings. The *nebbel* had twelve strings, which made twelve several notes; the *Kinnor* had but ten strings, and the notes were made with stops and frets: the *Nebbel* therefore, according to this description, might be translated a harp, for the several strings made the several notes, and it was struck with the fingers, and the *Kinnor* was like our violins, stopt on the frets, and play'd upon with a bow. The *Tjeltfel* we translate cymbal, which seems to have been neither an instrument by wind, nor strings, but some broad instrument of brass that was beat upon to make musick, as a tabor: and the least choir that could be, consisted of nine violins, two harps, and one cymbal. See *Lew. Heb. Repab. B. ii. p. 176.*

y Two substantives are well known to be commonly used in the sacred language for an adjective and substantive, therefore

SECT. 2.

PSALM
iv. 1.

thou regardest me when I declare the truth, request justice and implore assistance: I recollect with pleasure and gratitude, respecting my past life and its vicissitudes, that thou hast opened a way for my deliverance and enlargement from a peculiarly embarrassed and distressed state: let me obtain favour in the present case, and hearken to my acting the part of an advocate, arbitrating and pleading in my own behalf.

me *when I was* in distress, have mercy upon me, *and* hear my prayer.

2 O ye descendants from men of character and eminence; how long will you, in direct contradiction to all honour and principle, endeavour to reduce him whom God hath exalted, to the lowest degree of disgrace and misery? how long will you throw

2. O ye ² sons of men, how long *will* ye turn my glory into shame? *how* long will ye love vanity, *and* seek after leasing? Selah.

therefore the sense may be *O my righteous God!* but some interpret the words, *O thou who art the Protector of my just cause.* It is very obvious as to the following phrase *how, being confined to a narrow compass in point of place* denotes affliction and adversity: having a large quantity of space, or extent of room, prosperity and happiness.

² בני אִישׁ is supposed here to be expressed by way of distinction from בני אדם and to denote the sons of considerable persons: some render the next phrase from the Greek *how long with a grievous evil heart*, for an obstinate perverse mind *will you endeavour to lessen and reproach my exalted station? delight in seditious treasonable practices: industriously propagate the most barefaced falsehoods.*

throw out the foulest aspersions and seditious calumnies against my just and mild administration; fomenting jealousies among my subjects and flattering yourselves with hopes that cannot but deceive you.

SECT. 2.

PSALM

iv. 2.

3. But know that the LORD hath set apart him that is godly, for himself: the LORD will hear when I call unto him.

Not without unfeigned surprise at your ignorance or inconsiderateness, I must freely inform you, that the everlasting God whom you cannot resist and prosper, hath truly separated him who is devoted to his fear and service to be his representative and enjoy his peculiar protection: there can be no ground to suspect, that the Almighty will desert, or will not support him whom he hath so eminently distinguished: upon my humble request, the LORD of earth and heaven will certainly be present to all purposes of guardianship and salvation.

Where-

^a The *Heb.* signifies that which is *abundant, uncommon* very *extraordinary*. When applied to piety and virtue it denotes a character complete in all its parts and branches, particularly in relation to benevolence such as is disinterested and *unmerited, unexpected, and truly heroick* in kind or degree.

SECT. 2.

PSALM
iv. 4.

Wherefore, if human power be not sufficient to deter you from forming evil designs against virtuous upright men, surely the divine arm is; and you ought to dread the thoughts of sinning and provoking his wrath, which will fall heavy upon you. When your passions are in no tumult or hurry, in your evening still retirements you would do well to command, and resolve more properly with yourselves, and desist from your enterprizes: it is highly expedient before you proceed, to consider the consequences.

5 Farther, as expressions of true penitence, and of solemn engage-

4. ^b Stand in awe and sin not: communewith your own heart upon your bed, and be still. Selah.

5. ^c Offer the sacrifices of righteousness: and put your trust in the Lord.

^b The LXX. Vulg. Syr. Arab. and *Æthiop.* interpret. *irascimini*, or *si irascimini*, and in this sense the Apostle *Eph.* iv. 26. seems to refer to the passage as a caution against sinful anger. Is not the plain meaning as follows. *if you are not afraid of my power*, yet tremble at the thought of sinning, and provoking the terrible resentments of divine omnipotence: soberly debate the matter when you are alone in your calm retreats with your thoughts more composed: and cease for the future from precipitate measures and all violent proceedings.

^c There are different interpretations of this passage, Mudge supposes the author to have sacrificed, and to have received the signal of favour. He adds, whether by the *light of God's countenance*, he meant some luminous appearance, joined with a voice from the sanctuary, or some extraordinary blaze in consuming the sacrifice; or whatever else it be, certain it is that God signified his acceptance by some sign of favour; of which we shall see

numerous

engagement for a future better obedience, offer sacrifices and implore pardon: especially which is the most acceptable sacrifice to God, abide by these engagements, and strictly observe all rules of righteousness; then you will have rational solid ground to hope and trust in Almighty God for forgiveness and all desirable mercies.

SECT. 2.

PSALM

iv. 5.

6. *There be many that say, who will shew us any good? LORD, lift thou up the*

There are too many among us, as if they were not only diffident of my abilities and wisdom,

numerous instances in the psalms. Is not the learned author here *nodum in scirpo quærens*? An excellent sense, whether it be a strictly just one or not, I find given of this verse, *viz.* strictly observe all rules of righteousness, which is the most acceptable sacrifice to God; and then you will have just grounds to trust and rely on him. He proceeds, but does it not too much restrain the sense, there are too many factious people, who are daily asking, what good they have received, or expect from me and my government. Lord, be thou pleased to bless my reign with some remarkable success, some publick benefit, and this will be an effectual answer to those seditious questions. It is added, *David* might rejoice at the plentiful crops of his mutinous subjects; as for other reasons, so especially because he hoped they would look upon it as God's blessing on his reign, and to dispose them to loyalty and peace. May not the plain meaning be, place us in easy comfortable circumstances, at a distance from these dangers and calamities; and we will rejoice as husbandmen and farmers commonly do at the getting in of their richest harvests. By *sacrifices of righteousness*, Hammond understands the *peace-offerings*, or *oblations* of thanksgiving for deliverance, as contradistinguished from the *holocaust*. Psalm li. 19.

SECT. 2.

PSALM
iv. 6.

wisdom, but even of divine providence, express themselves as follows—Who shall in proper rules of action shew as what is to be done, or adjust and direct our affairs in a right manner, that our lives may be easy and comfortable and our estate prosperous and flourishing? Great and good GOD, do thou encourage and support us with the cheering light of thy favourable aspect upon and kind regard to all matters that concern us, and we are fully satisfied.

7 Hereby thou wilt inspire us with more stedfast hopes, and fill our hearts with more joyful glorious prospects, than theirs can possibly be without this, whose harvests are most rich and plenteous, or who are stocked with the necessities conveniencies and all the choicest delicacies of rural life.

8 Dismissing then all undue solicitude; when the evening shades invite to rest, I will indulge nature the welcome refreshment of peaceful slumbers and a sound repose: for thy vigilant providence only, all-powerful GOD, is my security

the light of thy countenance upon us.

7. Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8. I will both lay me down in peace and sleep: for thou LORD only makest me to dwell in safety.

curity, whether I lie down or rise up, go out or come in, and I entirely depend upon thy care to keep off all danger.

SECT. 2.

PSALM
iv. 8.

PSALM V. SECT. III.

A devout address to the Almighty. Courage gathered from the corrupt morals and abandoned character of enemies; and from promises to be becomingly thankful for deliverance. An especial conduct requested on account of observing malicious spies. Their due chastisement wished: and the welfare of the upright. A psalm of David directed to the ^d master of music to be performed in the tabernacle.

PSALM V. I.

GIVE ear to my words, O Lord, consider my meditations.

PSALM V. I.

BE pleased, all-discerning Deity, to attend to my declaration, as if the state of my hazards readily entered into

SECT. 3.

PSALM
v. 1.

^d Some interpret, *To the master, or the wind-instruments:* which were trumpets to be blown by the priests, when they were ministering in the service: first a long plain blast, then a blast with breathing and quaverings, then a long plain blast again; and they never blew, but these three blasts went together. Another wind instrument that they used, was a pipe, haut-boy, or cornet, or some such loud wind-musick. This instrument was not constantly used at the altar every day, as the trumpets, &c. were; but it was blown only twelve days in the year, *viz.* upon the killing the first passover, on the first holy day of the passover week, on the holy day of Pentecost, and on the eight days of the feast of tabernacles. *Lew. Heb. Rep. B. ii. p. 176.*

SECT. 3.

PSALM

v. 1.

into thy listening ear; and weigh with the true balances of an impartial judgment my articulate mutterings, and imperfectly expressed petitions, as if my miseries were ranged in the exactest order before thee, appealing to thy justice and exciting thy compassion.

2 As though thou kindly inclinedst thy glorious head, dispose thy most gracious mind to a ready and earnest attention to the strong report, or most loud noise of my distressed cry for help; O my king to whom I am truly subject, and my God whom alone I worship and confide in: for my request is that affairs may be settled by thy sole arbitration.

3 Every morning, righteous LORD, shalt thou hear my exalted voice; early as the dawn of waking light, the usual time of judgment, will I humbly present in due order my cause and arguments; and as a most diligent and faithful watchman from a tower, will observe the conduct and expect the assistance of thy providence.

2. Hearken unto the voice of my cry, my king and my God: for unto thee will I pray.

3. My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

Which

4 For thou art
not a God that hath
pleasure in wicked-
ness; neither shall
it dwell with thee.

Which in due time I do
promise myself, for thou art
not such a GOD as heathen
divinities partial and mischiev-
ous, delighted in those actions,
which making no difference
betwixt right and wrong
throw all human affairs into
the utmost disorder and con-
fusion; neither shall the alar-
ming distracting scenes of
malice and hatred, mischief
and violence, ever be admit-
ted to be established with
thee, in the peaceful abodes
of thy holy city, and heavenly
dwelling.

SECT. 3.

PSALM

V. 4.

5 The foolish shall
not stand in thy sight:
thou hatest all work-
ings of iniquity.

The overrun and distracted 5
with their own vain glory
and foolish conceit, shall not
in religious worship present
themselves before thee the
most high GOD: thou wilt
shew very little favour to
those whose constant business
and most assiduous labour it
is, to create trouble and dis-
turbance.

6 Thou shalt de-
stroy them that speak
boasting; the LORD
will abhor the bloody
and deceitful man.

Thou wilt some way, by the 6
loss of their harvest, waste of
their substance, or some signal
judgment bring them to cer-
tain destruction, who deceive
with pernicious known false-
hoods; and have not the least
regard to their affirmations

SECT. 3.
PSALM
v. 6.

professions or promises: as if he was an idol and competitor with him for glory and supremacy, the self-existent Being who killeth and maketh alive, shall utterly abominate him who is guilty of the atrocious crimes of wilful murder and perfidious imposture.

7 But as for myself who am fully conscious that I have always supported a quite different

7. But as for me, I will ^e come into thy house in the multitude of thy mercy

^e There are eight things [says *Maimonides* in *Zephillah*, per 5.] that the person who prayed was to observe to do: to stand, to set his face towards the temple, to compose his body, to let his clothes hang decently, to fit his place, to order his voice, to bow, and to worship. The mountain of the house was thought the least holy, and *sanctum sanctorum* was properly esteemed to be the holiest of all. The mountain of the temple was more holy than Jerusalem. The *chel* was more holy than the mountain of the house. The court of the women was more holy than the *chel*. The court of *Israel* was more holy than the court of the women. The court of the priests — than the court of *Israel*. Between the porch and the altar, was more holy than the lower part of the court. The Temple was more holy than that. The Oracle, or within the veil, was most holy of all. See *Lew. Antiq. Heb. Rep.* B. iii. p. 419.

The temple not being built till *David* slept with his fathers, by holy temple should be meant the inner part of the tabernacle, where the ark of the covenant was, or the holy of holies: toward which those who worshipped in the tabernacle always turned. For the confession or prayer was of no force, unless the person stood with his face towards the temple: out of the land they were to look towards it: in the land of *Israel* toward *Jerusalem*: In *Jerusalem* toward the temple: In the temple direct their prayer towards the sanctuary: In the sanctuary turn towards the most holy place. *Lew. Antiq.* B. iv. p. 487.

mercy: *and* in thy
fear will I worship
toward thy holy
temple.

ferent character, I depend SECT. 3.
upon thine infinite mercy, PSALM
though I am at present denied v. 7.
the unspeakable privilege,
yet that in due time I shall
be restored to thy house, to
pay thee my sincerest and
most thankful acknowledg-
ments: and in thy holy place,
conformably to thy divine in-
stitutions most religiously
adore thee.

8. Lead me, O
LORD, in thy righ-
teousness, because of
mine enemies; make
thy way straight be-
fore my face.

In the mean time, O thou
GOD of all wisdom and righ-
teousness, instruct me, and
particularly guide every step
I take, by thy precepts of
the exactest prudence; on
account of mine enemies who
are most vigilant to observe
and malicious to exaggerate
the least escape or error: re-
present thy laws in the stron-
gest point of view to the eyes
of my mind, and in no in-
stance that can give occasion
may I unawares swerve from
them.

9. For *there is*
no faithfulness in
their mouth, their
inward part *is* very
wickedness, their
throat *is* an open
sepulchre, they flat-
ter with their tongue.

Nothing would more gra-
tify and highly delight them
than a pretext or handle, to
avail themselves of to my
greatest disadvantage and ut-
ter ruin; for they have no stea-
diness of principle, are under
no restraint of piety honour

SECT. 3.

PSALM

v. 9.

or common honesty: the vilest passions and most corrupt designs brood upon their hearts: as infectious pestilential vapours exhale from open graves so do reproaches, and the wickedest calumnies fume from their envenomed throats: they smooth and flatter with their deceitful treacherous tongues.

10 If they are not the innocent must be undone, therefore O thou Almighty and most righteous judge pronounce them guilty, and destroy them as they have deserved: let them fall and dye by means of those very consultations and horrid schemes which they have aimed at murdering others: by a sudden and violent stroke drive them out from among mankind, for their multiplied prevarications and iniquities: because they have wilfully disobeyed thy express commands, and most wickedly conspired to dethrone the king whom thou hast anointed, and subvert the government which thou hast constituted.

11 But as does not yet happen to some of them, let all un-designing sincere persons, who

10. Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11. But let all those that put their trust in thee, rejoice: let them ever shout for

for joy : because
thou ^f defendest
them : let them also
that love thy name
be joyful in thee.

who hope and trust for safety. SECT. 3.
and protection in the care of PSALM
thy providence and the uni- V. 11.
form obedience of, thy laws,
ever be chearful easy and
happy : in their uncommon
succesles and daily growing
prosperity, give them occa-
sion of joyful singing and
loud acclamation; making it
visible that thou dost effec-
tually guard and secure them :
Let moreover all advocates
for homage and subjection to
the genuine attributes, uni-
versal dominion, and eminent
distinction of the only true
God, and king of the *Israe-*
lites, rejoice in thee, as their
safe-guard with exultation.

12. For thou,
LORD, wilt bless the
righteous, with fa-
vour wilt thou com-
pass him as with a
shield.

For thou fountain of exi- 12
stence and blessedness, it is
perfectly agreeable to the
rectitude of thy nature, thy
settled laws and exprefs de-
P 4 clarations,

^f *Michaelis* renders *covers* and *protects* with wings, as
with an helmet or umbrella to keep off the sun's heat, or
to shelter from the rain.

^g The *Heb.* sometimes signifies a *thorn*, *hook*, or a *pointed*
weapon as a spear, and the words might be rendered, *thou*
wilt encircle him with spears, spearmen, spiculatores : but it
seems more natural to understand it of a *target, buckler* or
shield; particularly of the *clypeus major*, which was called
Tsingah [the word in the text] and large enough to defend
the whole body both from hostile attacks, and from the
solar heat : which was worn by the infantry : the less *ma-*
gizuriz

SECT. 3.

PSALM
V. 12.

clarations, that the inoffensive and benevolent should be happy; and his integrity of virtue remarkably distinguished: doubtless with peculiar marks of thy settled favour, and the kindest aspect of thy providence on all his affairs, as with an overshadowing helmet or impenetrable shield thou wilt environ and defend him.

ginnim, and used by the horsemen. Nothing was more dishonourable than to leave these behind them in battle. *The shield of the mighty was vilely cast away.* 1 Sam. i. 31. They had them engraved with their names and warlike deeds; hence when they had done nothing memorable — *blank shields*. They anointed, furnished and covered them with a case, hence *uncovering the shield*, &c. *Isa* xxi. 5. xlii. 6. *Low. Antiq. B. vi. p 348.*

PSALM VI.

The removal or alleviation of some bodily disorder implored. An affecting description of the extreme weakness, &c. occasioned by this disorder. Mortality by it deprecated as denying further opportunities for religious duties and acknowledgments: additional circumstances of misery mentioned: particularly the reproaches, should he not recover, that would load his memory. Supposing his prayer answered, he triumphs, and brings his enemies on the stage as greatly disappointed and full of vexation. The occasion, some presume, to be the death of Absalom, some that of the child by Bathsheba, and others, which seems most probable, some tedious and threatening malady. A psalm of David to be performed by the master of musick in the tabernacle with eight-stringed instruments.

PSALM VI. I.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

PSALM VI. I.

MY Creator and Al-SECT. 3.
mighty LORD, thou
hast an undoubted right to
dispose of all thy formations,
and I confess I have deserved
to be corrected; chastise me,
but let it be with the kind
affections and gentle strokes
of a good father, not with
the heavy blows of an hostile
arm: thy milder discipline I
do freely submit to, but ~~per~~
me not feel thy severer
scourges

PSALM
VI. I.

SECT. 3.

PSALM

vi. 1.

scourges, those marks of thy high displeasure which are quite intolerable.

2 Let thy pity and tenderness be moved good GOD, my strength fails and very vitals languish and are decayed: Merciful LORD, exercise me no farther, but recover my health, for throughout my bones and limbs I am in terror, under consternation, they are violently shocked and unable to support me.

3 My whole animal fabrick is in the greatest conflict and agony, all on a sudden thrown into the most dreadful disorder and confusion; but thou most merciful GOD, who canst easily relieve, to what future period wilt thou continue these grievous afflictions.

2. Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my ^h bones are vexed.

3. My soul is also sore vexed: but thou O LORD, how long?

Make

^h *Jaufenius* and *Hammond* interpret this word in the greatest latitude, as it often signifies, for the members of the body, then the body itself, and even the whole substance or being: for his entire person, especially his thoughts soul and heart: but that seems to follow in the next ver. as *Jab* xi. 5. *Psal.* xxxv. 20. בָּהָרָה translated, *vexed* signifies to be suddenly seized with fear; to be terrified: to be thrown into a consternation, which is attended with hurry and confusion of mind; whence some have reckoned it a palsy-tick disorder, or an aguish complaint which the Psalmist laboured under, others an extreme dejection and lowness of spirits.

4. i Return, O LORD, deliver my soul: O save me for thy mercies sake.

Make good GOD my natural state to return, even my health and vigour of constitution: extricate my life from these manifest threatening dangers, from this almost desperate hopeless situation: correspondent to thy own infinite benignity, and from the motives of thy eternal mercy, remove my distresses and bring me to a state of peace, safety and prosperity.

SECT. 4.
PSALM
vi. 4.

5. For in death there is no remembrance of thee: in the grave who shall give thee thanks?

For in that dissolution or mortality which I am apprehensive of, and indeed towards which there is the strongest tendency in my whole bodily frame, there is no farther opportunity, for the benefit of the living, of making grateful mention, or leaving suitable memorials of thy inestimable favours; in the grave and invisible state who shall confess thy name, or bear a publick testimony to thy astonishing mercies?

As

i The expressions are beautiful and striking, *converte, eripe, saluum me fac.* Turn about to, lay hold of, save me. In reading, one almost hears the cry, sees the arms extended to be seized, and is an eye-witness, to a person sinking, or in extremity of danger.

SECT. 3.

PSALM
vi. 6.

As the industrious with
long and hard labour, so am
I exhausted, quite spent with
the weight of pain and grief
which forces continual sighs
and groans; whilst others
enjoy comfortable rest and
sleep; my bed, as if floating
on some river, is bathed in
sweat or tears: I dissolve and
destroy my couch with the
briny torrents from my gush-
ing eyes.

7 My countenance, once
lively and chearful is visibly
altered, and mine eyes dimi-
nished and sunk through cor-
roding

6. * I am weary
with my groaning,
all the night make
I my bed to swim:
I water my couch
with my tears.

7. Mine eye is
consumed because of
grief; it ^{is} waxeth
old because of all
mine enemies.

* The poetick reader may not be displeased with the
following lines.

From his big heart o'ercharged with grievous sorrow;
See the tide working upward to his eye.
And stealing from him in large silent drops,
Without his leave. —

— Thy tears are no reproach,
'Tears oft look graceful on the manly cheek,
'The cruel cannot weep, Lo! Friendship's eye,
Gives thee the drop it would refuse itself.

* The Radix, as *Mudge* very justly observes, does not
signify *age* in the sense of *decay*, rather to *bear age without*
decaying, to enjoy a *vigorous* old age — likewise to remove
from place to place, and to leave off speaking — so that
might it not be rendered, mine eye looks all around, or
rather ceases to look for or expect any human succour.
But might not the word better be applied to his *grief* than
his *eye*; and the sense be that his *grief* was *fixed obstinate*
and *unaltered*, through the malignity of his enemies.

roding excessive grief: they grow dim and almost entirely dark, or my sorrows are inveterate through the numbers policy and malignity of my restless and implacable enemies.

SECT. 3.
PSALM
vi. 7.

8. Depart from me, all ye ¹ workers of iniquity, for the LORD hath heard the voice of my weeping.

In my utmost perplexity, and though I am pressed upon from all sides, my fearless heart bids defiance to your persecution; you plotters and vile conspirators, you may despair of ever succeeding so as to destroy me, for a most merciful God, I am fully assured, hath attended to my piteous cries and flowing tears.

9. The LORD hath heard my supplication; the LORD will receive my prayer.

I repeat it, and am satisfied, the God of all power and mercy, hath regarded my tender supplicating spirit to obtain his most free and undeserved favour; the impartial and eternal judge will take it to himself, as his peculiar charge to arbitrate and decide: the event will declare that such appeals and addresses never can be rejected.

And

¹ By *workers of iniquity* Mudge understands them that practise idol superstitions.

SECT. 3.

PSALM

vi. 10.

And when it appears to all the world that my helper is Almighty, and that he hath dissipated all my pains and fears, mine enemies will be in the greatest disorder and full of uneasiness: when upon enquiring after my health in hopes to hear of my death, they are informed of my perfect recovery, they will be in the utmost confusion; like one who has met with a sudden disaster where he doubted not of success, or been defeated in the moment he expected to triumph.

10. ^m Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

^m Some render this of their conversion and repentance, but the *LXX.* and *Arab.* of their flight and dispersion. It has been observed, that the *optative mood* is used in the translation, when the *Heb.* is in the *indicative future tense*; and when it would connect best to interpret in the same tense with the original. Then the sense will be — *The Lord hath heard: the Lord will receive my prayer:* and as the effect thereof, not *let all, &c. but all mine enemies shall be confounded.*

PSALM VII. SECT. IV.

The author's hope and trust. His request. His imminent danger. He protests his innocence as to the charges brought against him. He renews his petition to Almighty God for an impartial determination, so should the people extol his justice. Some time he further intimates this justice should appear; the righteous be honourably distinguished; the wicked suffer condign punishment; and the perfect equity of the divine providence be universally celebrated. A song or psalm of David, which he sung unto the Lord with respect to some expressions, and ignominious base treatment he had received from Cush the Benjamite.

PSALM vii. 1.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

2. Lest he tear my soul like a lion, ⁿrenting it in pieces while

PSALM vii. 1.

THROUGH my whole ^{SECT. 4.}strangely diversified life, I have confided, O LORD ^{PSALM vii. 1.}my GOD, in thy power and providence, and I still do it: some way, do thou now preserve and defend me from the pernicious designs of all them that persecute me; and free me from the greatest danger, even from instant destruction.

It is sufficiently evident, ²that the implacable head of this

ⁿ A different interpretation has been proposed, and is countenanced by all the translations except the *Chald.* paraphrase,

SECT. 4.

PSALM
vii. 2.

this dreadful combination, is too full of rancour and unrelenting hatred, if I fall into his hands, to shew me any more mercy than the wolf does the hind, or the ravenous lion the harmless lamb; neither does any other power but that of an omnipotent Being in this deplorable circumstance seem adequate to my defence and security, indeed I have no one besides to depend on.

3. 4. 5 O thou certain and only unerring judge of it, I can and do appeal to thee for my innocence! If I have actually done

while *there is none* to deliver.

3. 4 and 5. O LORD my God, if I have done this; if there be iniquity in my hands: ° If I have rewarded

phrase, *viz.* instead of *renting in pieces*, to render and none to redeem, none to deliver. The sense is not greatly altered whether the one or the other be preferred.

° Conformably to the Syriac, the Greek, the Vulgate, the Arabic and Apollinarius translation it has been proposed to give the verse a nobler sense and more like the Christian doctrine, thus, *If I repaid evil unto him who did me evil; yea I have delivered him that without cause is mine enemy*, it is added, the Syriac and Chaldee too read a word near in letters, but different in signification, which seems more adapted to the place, אֶחָדָה for אֶחָדָה, and make the sense, *or if I have oppressed them who without cause are mine enemies*. Langford in his objections to the above, interprets, *if I have basely injured my benefactor*: or *if I have not delivered, or done a good office to him, who without any cause is become my enemy*: then &c. Mudge observes, this ver. points strongly to the cave where David saved Saul from being killed. Schmidius Hooght's edition, &c. renders, *Si retribuī pacifico mecum malum; aut dispoliarī [vel] hostem meum temere*. The following expressions are strong — *Let him pursue to take away my life, let him overtake seize*
and

rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cause is mine enemy;) let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

done this thing I am charged with; if my hands be stained with injury violence or injustice to any man: if I have in the least molested, wronged or defrauded him that dwelled quietly near, or lived peaceably with me: [so far from that, I have befriended and acted the part of a deliverer to him, who without just ground, or the least designed provocation, is become so inveterate an enemy as with the most premeditated malice to seek my destruction]: if I have any way deserved this usage, or a single deliberate crime can be proved against me; let me fall into his hands and satiate his most cruel hatred: with the strongest marks of infamy and misery let him blast all my future hopes, and at once divest me of life and fortune honour and character.

SECT. 4.
PSALM
vii. 3, 4, 5.

G. P. Arise, O LORD,
in thine anger, lift
up thyself, because
of

I am conscious of no such 6
demerit, neither is my sincerity

and throw me on the ground and stamp upon me, let all remembrance of me be buried, nothing of a memorial remain.

P Some paraphrase this, Do thou, O God, exert thyself in executing that judgment against *Cush*, which he hath deserved, and thou hast ordained in thy law, *Deut. xix.*

SECT. 4.

PSALM

vii. 6.

city hidden from the omniscient and impartial Being I now invoke; saying, arise just God from thy supreme tribunal to pronounce an equal sentence and see it fully executed, because of the savage rage, vile calumnies and execrable designs of my enemies against me: thy justice has seemed to delay and vengeance sleep, awake, hasten, give them wings in this my distressed case, and make it appear that thy own dispensations are strictly conformable to, and shall nobly vindicate the authority of those unvaried rules of perfect righteousness, which thou hast most solemnly enjoined all mankind to observe.

7 From so remarkable and important an instance of thy rectoral wisdom, and equitable procedure, in patronizing the good and virtuous, and punishing the wicked;
the

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

16, 17, 18, 19 *viz.* that he who bears false witness shall have it so done to him, as he had thought to have done to his brother. The terms are very emphatick, and naturally expressive of the author's disorder and confusion — *arise — lift up — awake* — be thou thyself as righteous as thou expects man to be. Innumerable such natural elegancies and the noblest sublimities are observable throughout these incomparable writings.

the largest assemblies of up-
right pious people will sur-
round thy tabernacle, ap-
plauding thy justice, and im-
ploring thy protection: it is
principally on their account,
and that they may be fully
convinced, the righteous
LORD reigneth, that I be-
seech thee to ascend thy
throne of judgment, and
give the proudest sinners to
see that thou art above them.

SECT. 4.
PSALM
vii. 7.

8. THE LORD shall
judge the people:
judge me, O LORD,
according to my
righteousness, and
according to mine
integrity *that is in*
me.

The just and high GOD 8
who presides and governs,
will bring to trials and pro-
nounce sentences on his people
according as their actions are
right or wrong, virtuous or
vicious: bring me, impartial
judge, to the strictest test, as
to these my enemies, and de-
termine the point betwixt us
according as I have conform-
ed to thy law, in my whole
behaviour to them; at least
as I have practised integrity
and most sincerely endea-
voured it.

9. " Oh let the
wickedness of the
wicked come to an
end,

I do earnestly intreat thee, 9
whoever has acted a malignant
wicked

Q 2

9 Some think, the Psalmist is referring to the general neglect of religion under *Saul's* government; and that he is here foretelling that it should be revived—this may agree with the context but is it not too limited an interpretation?

Come

SECT. 4.

PSALM
vii. 9.

wicked part; let him be prevented from ever repeating it; but preserve and defend men of probity and sincerity: it is impossible an all-knowing and most righteous God should be deceived touching the one character or the other: for the inmost affections and dispositions of all hearts are entirely open to him.

10 I have no other resource or hope for security but from a true and faithful God, who has engaged to take care of and provide for those that worship and serve him with devout affections and uniformly virtuous lives.

11 Notwithstanding the present seeming inequalities in human

end, but establish the just: for the righteous God ^r trieth the hearts and reins.

10. My defence is of God, which saveth the upright in heart.

11. ^s God judgeth the righteous, and God is angry with the wicked every day.

Come to an end, some render *be compleat or full* — some *be consumed or destroyed* — others, *evil shall consume the wicked*. Hammond observes that in the sacred style, especially the prophetick dialect, the use of the imperative mood must not be thought always to denote a wish, or when it is of *ill* to be a *curse*, but only a prediction of the ills that shall befall wicked men.

^r By heart and reins seems meant all the most secret thoughts, affections, dispositions, and purposes of the mind. He who perfectly understood all these must approve and preserve his sincere worshippers.

^s ~~He~~ rendered *God*, likewise signifies *not*, or *nor*, and the ver. may literally be interpreted — *God is a righteous*, [i. e. merciful] *judge, rather than, nor is, or is not very angry every day*, i. e. he is not continually making examples of his displeasure. And some make the next ver. answerable

to

human affairs, the All-discern-
 ing Deity doubtless in his
 unerring estimate makes all
 proper distinctions as to mens
 moral characters; he approves
 the righteous and truly good;
 he is continually displeased
 with the provocations and in-
 dignities of the wicked, and
 impenitent.

SECT. 4.
 PSALM
 vii. 11.

12. † If he turn
 not, he will whet his
 sword; he hath bent
 his bow, and made
 it ready.

If an ungodly sinner do
 not improve his long suffering
 as a motive to repentance
 and reformation, he shall in
 due time be made a dreadful
 victim to his heightened re-
 sentment: he is as it were
 making ready the instruments
 of destruction, sharpening his
 sword, bending his bow, and
 fitting his arrow on the string
 to shoot at him,

Q 3

He

to the last clause in the 7th, *return thou*, and— if he [God]
return not — i. e. *be not merciful*. May not the sense be God
 is a most righteous judge — he is continually provoked —
 but if the wicked repent not he will &c.

Some render he is *day by day* or all the day long threatening.
Schultens upon *Prov.* xxiv. 24. affirms from the *Arabic*, that
 the original force of this word is to *foam at the mouth*,
 favoured by *Isa.* xxx. 27. Hence it denotes the warmest
 resentment, great indignation, bitter language expressive of
 the highest detestation.

† Literally as *Edwards* remarks — *trodden upon* his bow —
 alluding to the *warlike bow* which was made of *steel*, and
 consequently was very stiff and hard to bend, therefore they
 used their foot in bending it. See *Jer.* i. 14. *Isa.* v. 28.
Lev. is Heb. Antiq. B. VI. p. 252.

SECT. 4.

PSALM
vii. 13.

He is moreover never unprepared, or destitute of fatal weapons and remediless calamities to dispatch for his enemies compleat destruction: his keenest arrows are especially pointed and his severest judgments designed, even eternal perdition to seize those, who inflamed with wrath and hatred against his faithful servants, persecute them to death and to bonds.

- 14 It is observable of such impious and abandoned wretches, and particularly of this unprovoked and never to be reconciled enemy of mine, that with a continual anxiety of mind, like a woman in pregnancy, he carries along with him the burden of his mischievous purposes: whatever is possible he contrives to afflict and distress me; and though all may not answer, exhibits his utmost skill and vigour to effect my ruin.

I make

13. He hath also prepared for him the instruments of death; ^u he ordaineth his arrows against the persecutors.

14. ^w Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falsehood.

^u *Mudge* hath very justly observed, that the word translated *ordaineth*, literally signifies *working at* with the utmost diligence, *employing busying* himself to design form or fabricate them: and to use and employ them.

^w *Cush*, as an author expresses it, is big, as it were in travail, with some secret horrid mischief, he has taken great pains in hatching it, and is at last delivered of an ugly monstrous villainy.

15. * He made a pit and digged it, and is fallen into the ditch which he made.

I make no more question as to the event than if it had already happened, that like a man who digged or opened a pit to surprize another, and worked it deep that he could by no means extricate or recover himself; or yet himself happened to be the first who fell into the ditch or pit he made, such shall be his fate.

SECT. 4.

PSALM
vii. 15.

16. † His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

And all the evil and misery he intended for me, in the end shall with the greatest weight fall upon and crush himself: or by the just judgment of God, that rapine and murder he threat'ned and pursued me with, overtake him: like the rattling hail upon his head who is taken in a storm, or as a stone cast perpendicularly lights upon his thoughtless pate who threw it; so certainly will his wicked

Q 4

* A man that opened a pit in the street, or the publick high way, and left it uncovered, was to make good the damage, by a sum of money, if a neighbour's beast fell into it and perished. *Exod. xxi. 33.*

† *Herodotus* reports, which may illustrate this passage, of the Thracians, that out of foolish indignation, at an unseasonable shower of rain, they bent their bows and shot up arrows against heaven, which could have no other effect than falling upon themselves.

SECT. 2.

PSALM

vii. 17, 18.

wicked designs retort upon
and finally destroy him.

When I see that happy
period, and all these dangers
are blown over, as doubtless
I shall see it; I will express
my most humble and un-
feigned thanks to the great
and good God, agreeably to
the justice and mercy he
displays, in preserving and
wonderfully delivering the
righteous; and in justly re-
tributing evil-doers: I will
celebrate in exalted strains
the dispensations of provi-
dence and the immense per-
fections of the most high
God.

17. I will praise
the LORD according
to his righteousness:
and will sing *praise*
to the name of the
LORD most high.

PSALM VIII.

SECT. V.

*The Divine Omnipotence Wisdom and Benevolence
conspicuous and glorious in the contrivance and
formation of this sublunary world: particularly,
in the regard shewed and dignity conferred on
mortal earth-born man. A psalm of David,
directed to the master of music to be performed
on instruments.*

PSALM viii. 1.

SECT. 5.

PSALM

viii. 1.

O Thou great and good
GOD, who by right of
creation art absolute LORD
and Governour of all worlds;
more

PSALM viii. 1.

O LORD our
LORD, how
excellent is thy name
in all the earth! who
hast set thy glory
above the heavens.

more especially our guardian SECT. 5.
 and lawgiver, whom as men PSALM
 thou hast formed capable of viii. 1.
 paying thee an intelligent and
 unconstrained homage and
 obedience; how evident are
 the traces of thine attributes
 and how admirable, in every
 part of this habitable earth!

Who hast distinguished man-
 kind, thy image representa-
 tive and glory, in forming
 them upon a nobler plan, and
 ruling them by higher laws
 than the most splendid of
 thy productions in the starry
 heavens.

2. Out of the
 mouth of babes and
 sucklings hast thou
 2 ordained strength,
 because

It is agreeable to thy won- 2
 derful œconomy and dispen-
 sations, that minors in a state
 of

2 Ordained strength, the author of the critical notes, can hardly excuse our translators for following the *Chaldee*, and not rendering according to all the ancient interpreters, *thou hast perfected praise*, or as the *Syriac*, *thou hast established thy glory*, whom *Langford* vindicates, by intimating, that the Greek word *κρατος* strength signifies *praise*, and is interpreted by *Hesychius* both by *ισχυς* and *δοξα*, so *Homer. Iliad. N. ver. 486.* where it signifies *praise or glory* — *φειλο μεσα κρατος*. He adds the words *thou hast ordained strength* carry as significant and sublime a meaning as these *thou hast perfected praise* — this expression is justified by another of *St Paul's*, *1 Cor. xii. 9.* — and the two-fold sense of the *Hebrews* *יו* being applicable to the Psalmist's meaning it was not fit either should be lost. *יו* signifies *to curb, tie up, manage*, refractory cattle with bands bridles or halters, *to correct, to admonish, to reprove, and reproach*, — And *יו* *to prevail, be strong, and mighty*, it is applied to a bold
daring

SECT. 5.

PSALM
viii. 2.

of discipline, almost infants in point of age and years, and especially children for simplicity undisguized truth and sincerity; perfect strangers to all subtlety art and policy, by thy divine appointment shall be the strongest supports of the laws of virtue, and produce the most important effects to thy glory and in thy moral government: this shall happen on account of thine enemies who cultivate quite different talents, and depend for success upon altogether other measures; that by the most interesting events proceeding from such weak means, thou mightest silence the pride, and curb the insolent power of the insidious enemy, and cruel jealous avenger of only imagined wrong.

- 3 When ever in my evening calm meditations, I contemplate the exalted and extensive heavens, the finished labour

because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained.

daring fierce temper, and aspect, to impudence and violence of anger or appetite — And literally may be rendered, out of the mouth of babes and sucklings hast thou rebuked the insolent, or corrected the most audacious, because of thine enemies, and their vain boasts, that thou mightest make the enemy cease to act or to exist.

labour of thy power and wisdom: the moon and stars which thou hast disposed in the most regular order, and continued through ages and generations in their settled courses; I observe to myself,

SECT. 5.

PSALM
viii. 3.

4. What *is* man that thou art mindful of him? and the son of man, that thou visitest him?

What is the brittle fabrick of mortal man, that notwithstanding the immensity of thy more splendid productions and to appearance more important charge, thou shouldst have him, who is subject to inevitable calamities and distempers which terminate in dissolution, in thy perpetual remembrance; and constitute him the object of thy peculiar care? And the imperfect offending descendant of earth-born man that thou shouldst take thyself intimately concerned for him, so as to be continually renewing thy visits and heaping thy favours on him.

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

For, during the short period of this probationary life, thou hast appointed him a condition of being somewhat beneath that of the blessed inhabitants of the heavenly world; and at the same time, thou hast conferred on him privileges and talents, which eminently

SECT. 5. eminently distinguish him;
 and which duly attended to,
 and religiously improved,
 will issue in his future dignity,
 and everlasting glory.

PSALM
 viii. 5.

6 In his original production,
 thou wast pleased to invest
 him with authority over thy
 inferior works in this visible
 world, as peculiarly designed
 for his use and service: all
 things here below, that are
 necessary or can be any way
 beneficial, thou hast most
 graciously subjected to his
 government and control:

7 All domestick tamer animals,
 the lesser cattle and
 flocks of sheep and goats;
 with the larger, the herds
 and oxen which tread out the
 corn: even the savage kind,
 and

6. Thou madest
 him to have dominion
 over the works
 of thy hands; thou
 hast put all *things*
 under his feet:

7. ^a All sheep and
 oxen, yea, and the
 beasts of the field:

^a The more grave reader's indulgence is humbly requested for the mention of an allegorical interpretation of this passage by St *Antonine* to the Pope. According to that very sagacious commentator, the sheep signify Christians, oxen Jews, beasts of the field Pagans, fowls of the air good and evil angels; and lastly by fishes of the sea are meant souls in purgatory. That the two last acknowledge his holiness's prerogative, appears in a MS. of *Pope Clement the Sixth's* Bull for the jubilee of the year 1350, kept in the city-library at *Utrecht*, where are the following modest terms. *Mandamus angelis paradisi quod animam illius a purgatorio penitus absolutam in paradisi gloriam introducant*, i. e. We require and command the angels of paradise, that as we have discharged his soul from purgatory, they will immediately carry it to the joys of paradise.

and wild beasts of the forest, SECT. 5.
 if not by strength and force, PSALM
 yet by art and stratagem, he viii. 7.
 can bring in to administer to
 the supply of his necessities.

8. The fowl of
 the air, and fishes of
 the sea, *and what-*
soever passeth thro'
 the paths of the sea.

The several winged tribes 8
 likewise, even those which
 soar a loft in, or with tremb-
 ling pinions divide the yield-
 ing air: the inhabitants more-
 over of the watery world,
 though they change their ob-
 scure retreats, and are un-
 settled as to their courses and
 secret passages, are not beyond
 his limits; nor exceptions
 from being parts of his large
 domain.

9. O LORD our
 LORD, how excel-
 lent *is* thy name in
 all the earth!

O thou absolute sovereign 9
 over all worlds, peculiarly as
 men our ever blessed ruler,
 how bright do thy perfections
 shine, how transcendently
 glorious thy providence, to
 the utmost extent of this
 sublunary creation!

PSALM IX.

SECT. VI.

The devout penman expresses his grateful acknowledgments to the Almighty for some signal victory he had obtained over a formidable enemy: some think it was Goliath of Gath, others a general engagement with some of the neighbouring heathen powers. He declares the unspeakable advantages of a religious confidence; and implores further support and deliverance. A psalm of David to be performed by the master of musick upon instruments to the tune of Alamoth-Labben.

PSALM IX. 1.

SECT. 6.

PSALM
IX. 1.

DUTY and inclination, O all-powerful and most bountiful GOD, perfectly concur in engaging me after the sincerest manner to celebrate thy praises: to the utmost of my ability I would recollect, enumerate, and with the gratitude that is due to each apart, exhibit in order for the whole world to admire, all the various occasions, and multiplied instances of thy wonderful goodness.

- 2 Whether the instrument has been my own exerted vigour, or timely succours received from others, I rejoice

PSALM IX. 1.

I Will praise thee, O LORD, with my whole heart, I will shew forth all thy marvellous works.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

joyce triumph and glory in SECT. 6.
 thee as the undoubted author PSALM.
 of all my successes: and to ix. 2.
 the displays of thy all-ruling
 providence in my safety and
 conquests I address all pos-
 sible thanksgiving and adora-
 tion, O thou who art tran-
 scendent in majesty, and
 boundless in goodness and
 mercy.

3. When mine
 enemies are turned
 back, they shall ^b
 fall and perish at thy
 presence.

What can it be owing to ³
 but thy peculiar interposition,
 that when once mine enemies
 gave way, and began to re-
 treat, such panick fears seized
 them that they were never
 able to rally: they stumble,
 they fall and die before thee;
 being fully convinced that
 thou foughtest, and that
 nothing but thy presence in-
 spired the pursuers.

4. For thou hast
 maintained my right
 and my cause, thou
 sattest in the throne
 judging right.

The wonderfulevent abun- ⁴
 dantly manifests, that my
 cause was right and that thou
 supportedst my pretensions:
 before thine exalted tribunal
 and

^b The radix signifies to *clash* or *strike against* so as to
 fall, or meet with some disaster; to *faint in a long march*,
 fall in the day of battle, or in a precipitate flight be ob-
 structed with stumbling blocks, snares or gall-traps so as to
 be maimed overtaken and perish. Hence *Rom. xiv. 21.*
 A synonymous term expresses being discouraged and hin-
 dered in the Christian course and warfare.

SECT. 6.

PSALM
ix. 4.

and in the suspended scales
of thy rectoral justice it was
doubtless determined, thou
hast pronounced and thou
hast executed a most equi-
table sentence.

5 Thou hast duly chastised
the provoking insolence of
the ungodly heathen: thou
hast slain their most arrogant
and impious chieftain or
leader; if their nation be not
wholly extirpated, yet the
defeat is enough entire, for
ever to eclipse their publick
character; that they shall
never more appear in arms,
or be able to leave memo-
rials that may transmit their
names.

6 I may be allowed to tri-
umph in my turn, O thou
once restless and prevailing,
now fallen enemy of peace,
justice and human nature!
with this joyful event of thy
total

5. Thou hast re-
buked the heathen,
thou hast destroyed
the wicked, thou
hast put out their
name for ever and
ever.

6. ^c O thou enemy,
destructions are come
to a perpetual end:
and thou hast de-
stroyed cities, their
memorial is perished
with them.

^c Some refer the beginning of the ver. to the enemy, the latter clause to God. The sense seems clearest, to interpret both of the enemy, as the 5 and 6 have been paraphrased. Thou hast by this defeat cast such a blot upon their glory, that they shall never be able to wipe it off. Now, O *Philistines*, there is a final end put to all that mischief and havock, which you formerly made in *Israel*; the great feats which you have done against us shall be forgotten, even as those cities which ye have formerly taken from us, and rased: the memory of one as well as the other is vanished and gone.

total overthrow, the effusion of human blood ceases, and all the horrors and devastations of war are no more: in the violence of thy mad career thou hast desolated countries, and razed most populous and flourishing towns; their downfall was with an extreme clamour and outcry, but not the least footsteps of a monument or single fabrick now remain of all their splendour.

SECT. 6.

P S A L M

ix. 6.

7. But the LORD shall endure for ever: he hath prepared his throne for judgment.

But however fluctuating human affairs are, the existence tranquillity and perfection of one supreme LORD are stable and unalterable: he hath erected and established his own royal tribunal for impartial and universal judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

And at a determinate future period, before him shall be gathered, and according to measures of the exactest justice, he shall pronounce definitive sentences upon mankind: pursuing the rules of perfect equity he shall administer rewards and punishments to all subjects of moral government from every nation of this promiscuous world.

SECT. 6.

PSALM
ix. 9.

In some instances of this probationary life, he plainly interposes by extraordinary methods to relieve the afflicted and oppressed: but in many others, and particularly in times of persecution, being destitute of all human succour, this sentiment of a future judgment and eternal retribution is their only resource and support.

- 10 And whether sentence be speedily executed, or judgment seem delayed, they who are acquainted with the rectitude of thy nature, and thy matchless power; thy truth justice and goodness will naturally be led to place all their hope in thee; neither ever fly to wrong measures, or to any other being for protection and security: for thou, most gracious LORD hast never deserted or abandoned those, who by an uniform course of obedience, recommended themselves to thy favour; and in their necessities and distresses implored thy mercy.

- 11 With the sincerest gratitude ascribe all possible praises to

9. The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10. And they that know thy name will put their trust in thee: for thou LORD hast not forsaken them that seek thee.

11. Sing praises to the LORD,^d which dwelleth in Zion: declare

^d The Targum interprets, *who hath placed his Shechinah in Zion.*

declare among the
people his doings.

to that infinitely great and good God, who hath placed on mount Zion the symbols of his peculiar presence: among whatever nations his providence shall cast you, declare his wonderful works for our peculiar advantage as his sincere worshippers; that renouncing their idols and gross delusions, they may be led, in the way that he hath appointed to honour, and serve him the only living and true God.

SECT. 6.

PSALM

IX. 11.

12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

For their encouragement¹² publish this important truth, that short-lived are the triumphs of iniquity and cruel tyranny; and that the injured sacrificed poor have a sovereign avenger: when the supreme and infallible judge shall pronounce decisive sentences upon all capital crimes, as at a proper period he certainly will do, he will take especial cognizance of their harmless sufferings: then it will abundantly appear that he is regardful of his patient

R 2

faithful

* To make inquisition for blood, *Mudge* remarks, is not to enquire after blood spilt, but to sit as inquisitor or judge on all capital crimes, where the blood of the offender is due to justice. *then* he adds, refers to *the afflicted* coming after.

SECT. 6.

PSALM
ix. 12.

faithful servants's loud complaints of injustice and oppression.

13 In all my affliction, I assure myself of and comfort myself with this invaluable sentiment, most earnestly praying, O thou just and good GOD, that thou wouldst be kindly and tenderly affected towards me; with pitying eyes behold the miseries I endure, from them that dislike and asperse my government; be not backward nor long delay to vouchsafe help: thou didst advance me to the highest dignity and authority from a state of the lowest distress and misery; as it were, raise me up when the gates of death were open to receive me.

14 That in the gates of the daughters of Zion, and before the largest assemblies of the

13. Have mercy upon me, O LORD, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death.

14. That I may shew forth all thy praise in the gates of the * daughters of

* By daughters of *Zion* seems in an usual idiom denoted the people or inhabitants, as daughters of *Tyre* and of *Jerusalem*, express the congregate bodies that dwelt in these cities: agreeable to a custom of the Ancients to compare their towns to beautiful young women. There appears an elegant contrast in this passage betwixt the opening *gates* of death to which he should have been abandoned by all the living, and the *gates of Zion* where he was congratulated by the greatest concourses of the people and assemblies of the elders.

of Zion: I will rejoice in thy salvation.

the inhabitants of Jerusalem, I may celebrate thy illustrious works and most glorious perfections: and if thou art pleased to favour me with another opportunity, in a signal deliverance from present calamities, every way that can express gladness and gratitude I engage to improve it.

SECT. 6.

PSALM
ix. 14.

15. The heathen are sunk down in the pit *that* they made: in the net which they hid, *is* their own foot taken.

Admit me to persuade myself, that I shall again triumph; and shortly see the heathen savages sunk to the bottom so as to be set fast in the pits they have prepared for others: as wild beasts entangled with cords and nets buried or hidden in pitfalls, so let that iniquity find them out, and wicked heart be punished which thy have covered with a fair outside.

16. The LORD is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. ^f Higgaion; Selah.

If the Eternal and Almighty Being was not before understood or confessed, as the absolute director of all human affairs, and just governor of the world; he shall certainly be acknowledged

R 3

ged

^f *Mudge* supposes, that *Higgaion* from חגג which always signifies a *soft humming whispering* noise, possibly here means an interlude of *soft whispering* notes; as *selah* another of *louder* notes.

SECT. 6.

PSALM
IX. 16.

ged as such by the judgments which he executeth, or the exemplary punishments which he inflicteth: as fowlers lay snares to entangle and catch birds: so has this wicked troubler of mankind formed schemes, and used all his endeavours to trepan and subvert others; which have at last involved and proved fatal to himself. This is a remarkable fact, and it is an ever memorable awful instance of the divine overruling power and providence.

- 17 There are still farther and heavier calamities awaiting, these insatuated slaves to their own distracting passions; they shall not only return to dust, or the region of the dead, but be reduced to a state of absolute perdition and endless destruction: and though whole nations be of this degenerate wretched number, yet all obstinate and incorrigible sinners and apostates shall perish in like manner.

- 18 For a season it may seem to be done, but the patient and injured poor shall not always be discountenanced, overlooked, and appear given up to the will of their enemies:

17. The wicked shall be turned into hell, *and* all the nations that forget God.

18. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever.

mies: the hope of better times, and relief from GOD, wherewith the destitute and friendless have supported their distressed minds, shall not always be frustrated.

SECT. 6.

PSALM
ix. 18.

19. Arise, O LORD,
let not man prevail:
let the heathen be
judged in thy sight.

O thou righteous LORD, 19
hasten the wished for period,
speedily arise to judgment,
suffer not guilty wicked men
to gather strength; and scenes
of iniquity and misery to
increase and multiply: let
both single tyrants and pro-
fane heathen nations be re-
compenced, according to thy
just decision and in thy pre-
sence, with that terrible in-
dignation which they have
deserved at thy hands.

20. Put them in
fear, O LORD: that
the nations may
know themselves to
be but men. Selah.

Throw them into the ut- 20
most consternation and horror,
from some dreadful danger;
some tyrannical power, yoke
of bondage, or other cala-
mity: that the ambitious and
presumptuous people, who
seem aspiring to be Gods,
may have full conviction that
they are no more than fal-
sible mortal men. It is of
the greatest consequence that
R 4 they

¶ Hammond interprets *set them*, or thou wilt *set them a*
razor, bring some sharp punishment upon them that so they
may, &c.

SECT. 6. they be made no longer to
 doubt this.

PSALM
 IX. 20.

PSALM X. SECT. VII.

The Psalmist humbly expostulates with the Almighty that in circumstances of extreme distress he was not speedy in his succours, nor seemingly disposed to save him. He paints in strong colours the enemy's wickedness and subtlety; with the miserable state of those who fell into his hands. He implores assistance. He promises it himself, and rejoices in the delightful prospect.

PSALM X. I.

SECT. 7.

PSALM
 X. I.

PERMIT me in all humility, Almighty and most merciful God, to enquire on what account or through what provocations, those favourable regards of thy providence which we have so frequently experienced are now withdrawn? And when our circumstances, and intolerable grievances require the speediest redress,
 all

PSALM X. I.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

^b *Mudge* supposes this Psalm with the LIX. to have been composed at the time when the *Assyrians* made inroads under *Hezekiah*.

ⁱ The form of expression is borrowed from men who are remote in place, and offer not to come nearer; rather go at a greater distance, skulk and conceal themselves when their friends or relatives are in the utmost distress or danger.

all relief seems absolutely denied us. SECT. 6.

2. * The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

Thy promises, honour, and equity of administration, are they not all concerned and directly struck at? for in the height of his pride and boundless lust of power, this restless disturber, and confounder of all difference betwixt right and wrong, with the utmost degree of malignity and violence prosecutes and distresses the honest industrious poor, who can make no defence or resistance. As to this most useful and valuable part of mankind put a stop to his proceedings, and let him and all his abettors be seized and fast holden in the pernicious designs they have formed; convert them into their own destruction.

PSALM
X. 2.

3. † For the wicked boasteth of his hearts desire, and blesteth the

For in contempt of all honour and justice, as it were ready

* לָקַח signifieth to burn or kindle; to prosecute or pursue with an hot malicious mind: and לָקַחְתָּ a fever. Neither is the sense much altered, whether the phrase be rendered as by some *the wicked in his pride doth persecute the poor*, or as by others *the poor is persecuted afflicted and oppressed in or through the pride of the wicked*.

† Some render *the covetous the injurious, blasphemeth and provoketh the Lord*. The Hebrew for *blesteth* is בָּרַךְ which Grotius interprets as in Job i. 5, 11. and ii. 5.

SECT. 7.

PSALM

x. 3.

ready to lay the country under military execution, he most impiously exults, and declares that his will is his law, or he can do what he pleases; and commends and applauds those who by covetous dishonest practices wrest their property from others; by whom the LORD is truly blasphemed, and whom he has in the highest abomination.

the covetous, whom the LORD abhorreth.

4 He who can deliberately be guilty of such outrages and barbarities, may be fairly concluded, arrived at such a degree of impious arrogance as to have renounced all pretences and restraints of religion: an Infinite God is nothing that he need give himself the least trouble about, is the certain disdainful language of his presumptuous wickedness, his haughty daring pride.

4. The wicked through the ^m pride of his countenance, will not seek *after* God: God is not in all his thoughts.

Every

^m The wicked &c. literally *propter elevationem naris* or by throwing up of his nose will not seek, or does not enquire — not God — all his thoughts. 'Tis an Arabic proverb for a proud man *nasus caelo, at nates in aqua*, שׂרָר rendered *seek* signifies to *ask assistance advice or direction*. When applied to God, to *worship, confide in*, and endeavour to obtain his favour and blessing. Hammond renders, *the wicked in the elation of his countenance*, as that is an indication of his heart, *saith God shall in no wise require*, in the notion of punishing, or consider all his devices.

5. " His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies he ° posseth at them.

Every action of his life is productive of some anxiety grief or misery; marked with the plain designs of devastation horror and destruction: thy sentences and punishments, Almighty Being, in a righteous judgment, whether to be executed here or hereafter, which he has richly deserved, he throws at the greatest distance as what may or may not happen: and with respect to his growing enemies among men, whatever just occasion he hath given, he is steady and vehement in his contempt and defiance of them.

SECT. 7.
PSALM
X. 5.

6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.

He hath grounded himself in the firm opinion, or inviolable resolution that nothing shall ever happen to divest him of, or in the least diminish that absolute power and settled prosperity he at present possesses; he is not at all apprehensive of ever being reduced to perplexities and distresses.

Oaths

° His ways are full of labour and sorrow, bringing forth in every season.

° i. e. With the breath of his mouth he will blow them away, as an hurricane does chaff & straw. Or with strength and vehemence he issues forth his breath in scorning.

SECT. 7.

PSALM

X. 7.

Oaths are no ties, for he scruples not perjuries; but commonly uses horrid imprecations to procure credit to his falsehoods and hide his intended treacheries: under the disguise of respect, and the fairest speeches of an hypocritical tongue, as poison within the mouth of a viper, is concealed, that, which if it be regarded, will produce vexation anguish and misery.

- 8 He lieth in ambush, in some unobserved avenue to country villages, some shaded court or unfrequented path: in some such secret place he watches an opportunity to make a sudden incursion or unexpected attack, and rob or kill the innocent: his eyes are principally intent upon and his base designs against such as are weak, and unable to make any resistance.

As

7. His mouth is full of *p* cursing, and deceit, and fraud: *q* under his tongue is mischief and vanity.

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the *r* poor.

p *Cursing*, the word properly signifies, to bind a man's self by an oath, or to swear with an imprecation, praying for evil upon himself if he swear falsely.

q Borrowed from asps or serpents, whose venom and poison is under their lips or tongue, in small bladders within their teeth. *Vanity* signifies *sorrow*, *labour* travail, violence, rapine, or the injury and oppression of others.

r The word may be rendered *exercitus pauperum societas contritorum*: i. e. an army a society a multitude of the poor and contrite.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10. He ^s croucheth, and humbleth himself that the poor may fall by his strong ones.

As the ravenous lion shews SECT. 6.
an extraordinary sagacity, in PSALM
the manner of his lurking or x. 9.
squatting within his covert or den, to mark and catch his prey: so constant a look out doth this insidious man keep, suddenly and unawares to seize upon the helpless, the defenceless: he doth make him know that he is seized and certain to be destroyed, when by his deceits and artifices he has drawn his net upon, and is once sure of him.


With all suitable postures 10
or attitudes, he counterfeits great contrition and sore distress, bows down his body and with his prostrate head touches the very earth; that the unwary poor, as if they gradually sunk down so as to be smothered in a slough, or deep clay-pit, may be beguiled

^s From כָּרַח to bruise, or break into small pieces, he appeareth submissive penitent contrite, oppressed, in distress and sore broken. The meaning seems to be he will bend and contract himself, that he may rush with more force upon his prey, or seize with more violence the poor: continuing the simile of the lion. Similar to this is *Horace's Apologue*.

—— *Vulpes ægroto cauta leoni*

Respondit — tua me vestigia terrent,

Omnia te adversum spectantia, nulla retrorsum.

SECT. 7.  guiled and utterly ruined by his prevailing might, or really much superior strength when he comes to exert it.

PSALM
x. 10.

11 He hath said in his desires and wishes at least, the Almighty will take no more notice, to resent and punish this behaviour, than if he did not remember it; he doth not strictly observe nor animadvert upon such matters; he will not see them as wrong and objects of his displeasure.

12 But are not human affairs observed, nor the greatest iniquities grounds of difference to be made by thy overruling providence? arise, just God, from thy eternal tribunal and declare the contrary; pronounce an equal sentence and lift up thy hand full of judgments for its immediate execution: do not seem to disregard the mortified and quite dispirited through oppression and vexation.

13 For what reason, should persons of this detestable character be connived at, in the scornful invectives and most contumelious reproaches they throw upon a most holy God? It is plainly his inward thought, that thou wilt never make

11. He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

12. Arise, O LORD, O God lift up thine hand: forget not the humble.

13. Wherefore doth the wicked contemn God? he hath said in his heart thou wilt not require it.

make the sinner answerable, SECT. 7.
 or bring him to justice for
 the greatest wickedness a PSALM
 man can be guilty of. X. 13.

14. Thou hast
 seen *it*, for thou be-
 holdest mischief and
 spite, to requite *it*
 with thy hand: the
 poor [†] committeth
 himself unto thee,
 thou art the helper
 of the fatherless.

This affecting sight is be- 14
 fore thee, and thou doubtless
 takes particular notice both
 of their enormities, and absurd
 conclusions from thy long
 delay of judgment: they will
 prove in the end to have
 fatally deceived themselves;
 for thou beholdest with atten-
 tion and indignation, the
 uneasiness trouble and vexa-
 tion they have brought upon
 others; in due time to requite
 them by a proper cognizance
 of remarkable vindictive dis-
 pensations: the oppressed
 poor having nothing that he
 can do further for himself,
 wholly leaves his most desti-
 tute and forlorn condition to
 thy fatherly care: thou always
 hast been and ever wilt be
 the friendless man's, and in-
 jured orphan's succour and
 defender.

15. Break thou
 the arm of the wick-
 ed and the evil
 man: ^u seek out his
 wicked-

Manifest this I beseech 15
 thee in the present deplorable
 instance; and quite dispirit
 or

[†] Taken from some valuable depositum left in the hands
 or committed to the charge of another.

^u To seek till none is to be found seems to be a proverbial
 expression for utterly destroying.

SECT. 7.

PSALM
x. 15.

or utterly divest this restless
mischievous man of strength
and power; employ thyself
in a diligent enquiry into,
and exercise of justice upon
his mischiefs, till they all be
duly punished: let not one
of them escape without a just
and full vengeance.

wickedness till thou
find none:

- 16 The consequences will be
an effectual discouragement
and lasting indelible reproach
thrown upon all such persons
and practices; with due ac-
knowledgments of the ab-
solute authority and eternal
rule, of an independent and
unchangeable J E H O V A H:
moreover, an utter extirpation
of profane and heathenish
people, out of this whole
country of *Judea*, renowned
for being the heritage of the
only living and true God;
with an extinction even of
their names.

16. The LORD is
King for ever and
ever: the ^w heathen
are perished out of
his land.

- 17 The meek and afflicted
may comfort themselves that,
most bountiful LORD, thou
hast attended to their affec-
tionæ

17. LORD, thou
hast heard the desire
of the humble: thou
wilt prepare their
heart, thou wilt cause
thine ear to hear:

^w By חַיִּים *Hammond* notes is not only to be understood
idolatrous gentiles as contradistinguished from the *Jews*, but
wicked transgressors, desperate obstinate sinners of whatever
nation, and often found among the *Israelites*. *Psal.* lix. 5.
Matt. xviii. 17.

tionate longing desires; thou wilt rightly dispose and resolve their hearts for offering up an acceptable prayer before thy throne in heaven; thou wilt likewise have thine ear provided and in perfect readiness to hear and grant their petitions: as their only relief thou hast appointed and excited them to unbosom, and leave with thee their cares and miseries, in expectation of mercy; to become objects of thy favour and abundantly experience it.

SECT. 7.
PSALM
X. 17.

18. To judge the fatherless and the oppressed, that the * man of the earth may no more oppress.

That as a just judge, and according to rules of perfect equity, thou mayest appear to all the world to vindicate the right or defend the cause of injured orphans and the distressed poor; that the sordid worldling, and seemingly spontaneous growth of that earth where all his desires center, may never hereafter unjustly scourge or violently oppress them.

* Mudge supposes *man of earth* here opposed to *Jehovah the King of heaven*, as in *Psalm* xiii. 14. as much as to say, "This sorry mortal, how much soever a *man of earth*, cherished with all its favours, and supported with all its strength, shall no longer be able to terrify the people of *Jehovah the God of Heaven*." The word translated *oppress* signifies to cleave or adhere as a scab to the skin.

PSALM XI. SECT. VIII.

Fleeing to some mountain advised for safety. The divine Providence the only infallible security. The righteous certain of protection The wicked in the greatest danger. The occasion, as is supposed, was Saul's persecution. An ode or hymn of David directed to be performed by the master of musick.

PSALM XI. I.

SECT. 8.
PSALM
xi. I.

ON the wisdom power and goodness of an all-governing and most faithful God, do I depend for refuge shelter or safety: for what reason, I am in amazement; do you, my ill judging friends, direct or advise me to any expedients that must be interpreted to proceed from guilt or fear, and might seem to betray diffidence, as to my security under a divine protection: wherefore under pretence of saving my life, like a timorous bird flying from a fowler, urge me to make the earliest escape to some extraordinary eminence or high mountain.

2 I make no doubt, you ground your counsel on the certain intelligence you have received

PSALM xi. I.

IN the LORD put I my trust: how say ye to my soul, flee as a bird to your mountain?

2. For lo, the wicked bend *their* bow, they make ready their arrow upon

upon the string: that they may privily shoot at the upright in heart.

received, that as fowlers prepare bow and arrows, and place themselves where they may not be discovered, to shoot at game; so in the dark designs of wicked men and ungenerous enemies, persons of merit and integrity are markt out in the most secret manner to be sacrificed.

SECT. 8.

PSALM
xi. 2.

3. If the 7 foundations be destroyed, what can the righteous do?

And that they have the less chance to escape, indeed none at all on account of their virtuous character, you observe

S 2

further,

7 *Foundations* may denote social publick virtue, truth, justice, order, and keeping oaths and promises, which are the foundation of all derivative happiness, or the bonds of human society. Thus an ingenious author paraphrases—my enemies break through all the standing rules of justice and common honesty; and what have I, who have punctually observed these rules, done to deserve so ill treatment. *Hammond* understands the expression of forces and military preparation; i. e. They have done, or soon will scatter and dissipate all thy military preparation, and what will the righteous do; or in what stead will thy righteousness stand thee? Thus it is pertinently spoken by his diffident friends. May not the following lines illustrate the passage and entertain the poetick reader.

No safety can be here for virtue;
Where all agree to spoil the publick good,
And villains fatten with the brave man's labours;
We've neither safety, unity nor peace . . .
For the foundation's lost of common good,
Justice is lame, as well as blind amongst us:
The laws corrupted to their ends that make them
Serve but for instruments of some new tyranny,
That every day starts up to enslave us deeper.

SECT. 8.

PSALM
xi. 3.

further,— If in the prevailing corruption and confusion of our times the proper bulwarks of a regular civil constitution, all forms of law and differences between right and wrong be violated overset or entirely levelled, where is the signification as to safety, of a man's honesty, or what do his noblest virtues avail him?

4 The LORD as supreme governor dwelleth in his sacred heavenly palace, and is immoveably seated as universal judge on his royal tribunal; his omniscience observes, and as with the quickest constant motion, his most watchful providence proves, in order to make a discovery of mankind what they are, and what they will do.

5 The same infinitely wise and good Being puts the righteous sometimes under a stricter discipline, to discover or produce their virtue and goodness; as precious metals are tried and refined in the fire :

4. The Lord *is* in his holy temple, the Lord's throne *is* in heaven: his eyes behold, his eye-lids try the children of men.

5. The LORD ² trieth the righteous: but the wicked and him that loveth violence, his soul hateth.

² *Trieth the righteous*, some understand as in the foregoing ver. of a *judicial examination* of his actions whether good or bad: and render the latter phrase, he that loveth violence hateth his own soul, i. e. instead of oppressing others does the greatest mischief to himself.

fire: but men of ungoverned SECT. 8.
 corrupt passions, and him that PSALM
 loveth arbitrary violent pro- xi. 5.
 ceedings, his soul will not
 love; he may be certain of
 coldness and indifference from
 him.

6. ^a Upon the
 wicked he shall rain
 snares, fire and brim-
 stone, and an hor-
 rible tempest: this
 shall be the portion
 of their cup.

As in ancient times re-
 specting the ripe and destined
 cities of Sodom and Go-
 morrah, so wretches in all
 ages who have abandoned
 justice, good faith and all
 virtue, he will devote to a
 most terrible and remediless
 destruction: as if he caused
 it to rain upon them burning
 coals or devouring fire and
 brimstone; raised a whirlwind
 that hurls, or hurricane that
 sweeps them away: such
 calamitous allotments of di-
 vine providence are beyond
 all question appointed them.

S 3

For

^a Hammond proposes to read this with a pause at snares:
 — he shall rain snares, i. e. all manner of sudden and
 terrible evils; as *Job* xxii. 10. *Isai.* xxiv. 17 and 18. *Fire*
and brimstone, and wind of tempests, or tempestuous winds, all
 which together are the portion of their cup. A proverbial
 expression common in scripture and used by heathens, par-
 ticularly *Homer*, for the dispensations of providence. *Δοῖσι*
μεν κρυπνῆς, There be two cups of the Gods, one of good
things, another of evil things. Borrowed probably from the
 ancient feasts, in which the master or governor thereof admi-
 nistred to each guest his distinct share or proportion of meat
 and drink: some render the word translated *snares, live coals*
or cinders: and חפץ commonly signifies *coals, תהם* holes
 or pits digged to ensnare or surprise men.

SECT. 8.

PSALM
xi 7.

For it is certain that a most righteous and benevolent God, who hath given a tendency in all his works to promote happiness, approves and esteems every just and good man, the tenour of whose life is aimed at the same; and his favourable aspect or distinguishing regard will communicate light and knowledge, even the most important instruction, to him who is sincerely disposed to conform all his actions, to the direct and plain rules of truth and virtue.

7. For the righteous LORD loveth righteousness, his countenance doth behold the upright.

P S A L M XII.

The degeneracy of the times complained of. Hopes of redress, the relief of innocence, and the punishment of hypocrites and oppressors, grounded on the divine character and attributes. A psalm of David directed to the master of musick to be performed on an instrument of eight strings.

SECT. 8.

PSALM
xii. 1.

P S A L M xii. 1.

RESCUE us from violence and rapine, Almighty God, for men of character and eminence respecting piety and virtue are no more: steady faithful men, who may be fully depended on

P S A L M xii. 1.

HELP, LORD, for the godly man ceaseth: for the faithful fail from among the children of men.

on to keep their word and SECT. 8.
 inviolably perform their con- PSALM
 tracts are greatly wanting; xii. 2.
 are indeed nothing in com-
 parison of the growing num-
 bers of the contrary in the
 run of men amongst us.

2. They speak
 vanity every one
 with his neighbour:
with flattering lips,
 and with a *b* double
 heart do they speak.

Their discourse and con- 2
 verse with their companions
 friends or neighbours has no
 meaning in it, answereth no
 good end, rather a very bad
 one, being loose and idle;
 quite void of truth goodness
 and happiness; their expres-
 sions are kind and friendly,
 but they are smoothed flat-
 tering and deceitful; there is
 no reality in nor any reliance
 to be placed on them; they
 pretend one thing when they
 design another, even quite
 the contrary.

3. The Lord shall
 cut off all *c* flattering
 lips, and the tongue
 that speaketh proud
 things.

A God of truth and holi- 3
 nefs will cut off from the land
 of the living, those who in
 this equivocating hollow use
 of speech, pervert one of the
 noblest instruments; and will

S 4

not

b Literally with an *heart* and *an heart*, i. e. with two
 hearts, or with a double deceitful mind.

c A sneaking dissimulation and flattery, and an over-
 bearing swelling way of discourse, aimed at human ap-
 plause and high honour, are here joined together as they
 are often found in one and the same person.

SECT. 8.

PSALM
xii. 3.

not leave unpunished another crime often connected herewith, and greatly prejudicial to mankind, viz. large promises, vain ostentation, and swelling arrogance in contempt both of God and man.

- 4 People of this character declare, that by dint of eloquence, or force of words, at the neglect and expence of right and equity, they will over-bear all opposition, and accomplish whatsoever they wish for: Our lips, say they, are our own property to use as we please, and make our utmost advantage of; neither are we subject to any one, nor liable to render a reason of either what we say or do.

- 5 The consequence hereof, must necessarily be the obstruction of the course of justice, unredressed gross injuries of the poor and friendless, and the bitterest lamentations which these extort from them: on account of these

4. Who have said, with our tongue will we prevail; our lips are our own: who is LORD over us?

5. For the oppression of the poor, for the sighing of the needy, now will I arise [saith the Lord] ^d I will set him in safety from him that puffeth at him.

^d Some interpret the last clause of the Almighty, i. e. *I will speak freely to, rebuke and condemn the proud oppressor,* others, *I will work salvation, openly it, salvation, shall speak aloud to him, at the end; i. e. shall give him the effect, and shew him the accomplishment of my promise.* See Hab. ii. 3.

these injuries and lamentable cries which seem now grown to their highest pitch; we may be certain as if we beheld him rise from his judgment-seat, and heard his awful voice, that the Almighty and eternal ruler declares, there is enough: I will no longer suffer these proceedings: but will now stand up as a patron judge and avenger; and in defiance of their persecutors will place them in a condition beyond their reach and above their scoffs.

SECT. 8.

PSALM

XII. 5.

6. The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

There is no reason to doubt 6 of the reality of these express divine declarations and purposes, nor of the certainty of their performance; as silver tried in a furnace of earth, many times purified, must come forth at last perfectly refined; as to the purity of the metal free from all dross; so free from all mixture of falshood and entirely to be relied on are the Almighty's designs and resolutions.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

Warranted by thy faithfulness I most stedfastly believe, that thou, O LORD, wilt keep thy promise inviolate, and as thy peculiar charge watch over them for their

SECT. 8.

PSALM
xii. 7.

their advantage; as choice treasure in the securest place under the most vigilant careful guard, thou wilt preserve them from enemies, dangers, and all calamities; from this perverse and wicked generation, and throughout all generations, world without end.

8 The restless wicked who change with the times, take their

8. ^c The wicked walk on every side, when the vilest men are exalted.

^c There are different renderings of this passage. *Mudge* makes the psalmist here apply to the jealousy of God, as he frequently does, that his honour may rouse him to do justice upon the wicked; and for this purpose he reads יְלוֹתֵךְ כְּרִמָּה with the addition of וְ only, which the LXX. acknowledge, and a different punctuation of the other word, so as to make it a verb, as they likewise do. “Be-
“ cause thou residest upon high, thou art become dis-
“ regarded by men, and that makes the wicked walk up
“ and down in such numbers.” A very frequent sentiment, says he, Is there knowledge in the most high? some render, when *evil and base persons are exalted*, then *wicked and injurious men* bear all the *sway, swarm* every where: others— all places are full of wicked men, and on all sides they licentiously wander, going about to circumvent and oppress the good. But as thou art exalted and immense, so for the greatness of thy power and goodness, thou always multipliest the sons of men, especially those who are thy care, not suffering them to be oppressed and extinguished, though the ungodly endeavour that. But always taking the greatest care of them, wherefore we hope, thou wilt always preserve them.

The connection would perhaps be best preserved by interpreting as the words seem to bear— The wicked, amazed and giddy walk in circles, go to and fro like men nonplussed and at their wits end, when they behold those whom they used to neglect and insult raised to the highest dignity, even appointed to be ministers of God’s providence, to humble the proud and exalt the lowly.

their circuits to do mischief, and every where swarm and surround one, when the most worthless and despicable are preferred to the highest stations.

SECT. 8.

PSALM
xii. 8.

PSALM XIII. SECT. IX.

Expostulations with the Almighty touching the divine seeming disregard of his afflicted circumstances. Death likely to be the consequence, and the triumph of enemies, if relief was much longer delayed. His trust in God's Providence, he promises himself, shall issue in singing his praises. A psalm of David directed to be performed by the principal musician.

PSALM xiii. 1.

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me?

PSALM xiii. 1.

PERMIT me humbly to remonstrate as to thy dealings with me in the continuance of my grievous afflictions; and intreat to be informed, how long notwithstanding thy gracious promises in my favour thou wilt seem to neglect my interest and welfare; most faithful God without known end, through an indefinite time, or to eternity? To what period must I move on in all temporal respects, as if thou hadst no regard for me, but
I plainly

SECT. 9.

PSALM
xiii. 1.

SECT. 9.

PSALM

xiii. 1, 2.

I plainly lay under the frowns
of thy providence.

To what future tedious
date is it appointed that I
shall thus deliberate, and tor-
ture my invention with con-
triving what to do, or how
to avoid the greatest dangers;
being continually afflicted
with grief and anguish which
galls and tears my heart, or
giveth the most painful sor-
row? how long shall the
power of mine enemy remain
prevailing and triumphant,
and his eyes look above me
with pride and disdain.

- 3 Look condescendingly and
with compassion, and act suit-
ably to my desires and dis-
tresses, O LORD my GOD:
restore me to agreeable happy
circumstances, lest I sink into
the soundest sleep of un-
waking death; lest I be quite
overwhelmed and perish thro'
the distraction of my thoughts
or the violent hand of my
determined adversaries.

2. How long shall
I take counsel in my
soul, *having* sorrow
in my heart daily?
how long shall mine
enemy be exalted
over me?

3. Consider *and*
hear me, O LORD,
my God: † lighten
mine eyes, lest I sleep
the sleep of death;

And

† *Lighten mine eyes*, seems a proverbial expression, or com-
mon idiom taken from the effect of food upon the bodily
constitution after long fasting: and denotes restitution of
vigour, refreshment with a kind of new life and vivacity.
See 1 Sam. xiv. 27. 2 Sam. xvii. 29 Psa. xix. 8.

4. Left mine enemy say, I have prevailed against him; and those that trouble me, rejoice when I am moved.

And further to the dishonour of that providence which has undertaken my defence, and those virtuous courses which should be the good man's security, left mine enemy should have it in his power to declare — notwithstanding his religious character and reliances I have gained my point: and those who have closely beset and distressed me, rejoice exceedingly when I am violently shoved or utterly disabled as to all hopes of success or prosperity.

5. But I have trusted in thy mercy, my heart shall rejoice in thy salvation.

But I have thought myself; perfectly secure in being the object of thy favour, and depending upon thy boundless mercy and goodness; and surely these attributes are the stable ground of an absolute dependance; and ere long, every faculty and affection of my heart and mind, shall exult and triumph in the entire freedom, thou wilt procure me from trouble; and the state of peace and safety in which I shall be established.

6. I will sing unto the LORD, because he hath dealt bountifully with me.

When this happy day shall once commence, in the devouteest songs I will express unto the LORD my unfeigned thank-

SECT. 9.

P S A L M

xiii. 4.

SECT. 9. thankfulness; and openly
 acknowledge that my safety
 and prosperity are entirely
 owing to his bounty and
 goodness:

PSALM
 xiii. 6.

P S A L M XIV.

A general defection from virtue declared. Sinners thrown into an unusual consternation. The Lord the refuge of the poor. A prayer for deliverance. The occasion as some conjecture was Absalom's rebellion: others, the Babylonish captivity; and Belshazzar's feast alluded to. A psalm of David to be performed by the chief musician.

P S A L M XIV. I.

SECT. 9.

PSALM
 xiv. 1.

THE immoral, and plainly destitute of wisdom, goodness and every principle of virtue, hath thought with himself and resolved in his own mind, that the all-perfect God is nothing at all, that he has any concern with, and either hopes or fears from: too many there are

P S A L M XIV. I.

THE fool hath said in his heart, *there is no* God: they are corrupt, they have done abominable works, *there is none that* doeth good.

אֵל קְרָא לֹא יִדְוֶה literally, *Jehowab nihil appellat*; אֵל מַחְסֵי אֱדֵיב infert *wilitatis aut imbecillitatis infimum gradum*, often applied to death. Vid. *Plut. in Anton. p. 956. Herod. viii. 106. Eurip. Hecub. 622.—Phæniss. 601.* This is the temper and character of atheists and the wickedest of men, that they make nothing of, it signifies nothing to them that there is a — Deity. Vid. *Schult. in Job p. 125.*

are of this shocking character, all whose faculties are marred, and perverted to the purposes of craft and deceit; they have committed the greatest abominations: as to virtuous upright and generous actions, there is hardly a single man to be found, that shews the least concern about them.

SECT. 9.
PSALM
xiv. 1.

2. The Lord looked down from heaven upon the children of men; to see if there were any that did understand, *and* seek God.

From his exalted throne² of supreme and impartial judgment; the Omnipotent Being hath taken a strict survey of this most dissolute and abandoned generation; to observe and make a difference in his dispensations, if in so great a multitude there were the smallest number to be found, who retained some regard for true wisdom, and endeavoured to recommend themselves to his acceptance by a more regular life, and pious obedience.

3. They are all^h gone aside, they are *all* together become filthy;

Upon this canvass, they³ appear almost universally to have

^h The original denotes an extreme degeneracy corruption and as it were putrefaction: it is applied to drink grown sour, or wine that is degenerate: and here probably to a revolt, rebellion, and wilfully turning aside from duty and obedience. *No not one*, signifies generally, hardly universally. *De Dieu* understands the next ver. of the *Babylonians* who had carried the *Israhelites* people

SECT. 9.

PSALM

LIV. 4.

have forgotten and deviated from the great ends and only just rules of living into iniquity and apostacy: the dire infection, and extreme degeneracy has run through all places and conditions ages and sexes; there is scarce an instance, or single individual who has not lost all sense of duty and virtue, or that is capable of an action which is reputable and beneficial.

4 Is there some fatality in this declension, or such an extraordinary infatuation and stupidity attends the workers of iniquity, that they are totally divested of common reason, sense of shame, or reflexions of remorse, who without the least feelings of humanity or mercy destroy my people; whom no religion can bind, nor either hopes or fears as to an Infinite Being restrain.

5 In those circumstances where the righteous would have

filthy; *there is none that doeth good, no not one.*

4. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5. There were they in ¹ great fear: for God *is* in the generation

people into captivity, there devoured them, adding this impiety to their inhumanity, that they called not upon God when they eat bread. *Ludov. de Dieu Animadvers.* p. 315.

¹ Some interpret *the fear they feared*, as it is literally, to express the *object* of their fear or danger: and the sense to be, *Absalom* and his party not only cajoled, but frightened or intimidated many with threats to join their party: which should

ration of the righteous.

have nothing to fear, intimidate others, and themselves may be in an uneasy suspense, and under fearful apprehensions; for they have no reasonable ground to expect the divine protection; whereas the Almighty is continually present with and engaged to support that excellent race of men who are his faithful servants.

SECT. 9.
PSALM
xiv. 6.

6. ^k You have shamed the counsel of the poor; because the LORD is his refuge.

You who depend solely⁶ upon your own strength, and human succours for success, have endeavoured to throw reproach and confusion upon the virtuous principles and honest designs of the poor; who consults with his heart and conscience before he acts: and wholly relies upon the guardianship and concurrence

should not have influenced them to do it; because they might certainly depend upon the Almighty in preserving their allegiance and performing their duty. *Timent timorem, they feared a fear*, or were in great fear, a common Hebraism.

^k *Mudge* understands this as an insulting question, "Will ye now shame or laugh at the poor oppressed people for making God their refuge? Oh, that I could once see them back again in their own land." [This great event probably gave the author spirit to hope it.] "This oppressed people, by the help of that God, whom their enemies despised, would be quit with them for the calamities they had made them suffer. Victory would again, as in former days, attend *Israel* from God in *Zion*; there would be joyful days!"

SECT. 9. of heaven, to prosper his
measures and defend him
from dangers.

PSALM
xiv. 6.

7 It were earnestly to be wished, that present scenes might be changed; the children of Israel delivered from their enemies, by him who hath placed his ark and tabernacle in Zion, and favoured with opportunities of again peaceably worshipping there: and that his oppressed people, who now groan under the miseries of servitude and captivity, were restored to their liberties, would be matter of the most solid joy and lasting satisfaction.

7. O that the salvation of Israel *were* come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

SECT. X.

The truly good man characterized; who is worthy to be a member of the purest church on earth, and enjoy permanent and eternal happiness in heaven. A devout Ode or sacred hymn, composed or approved and admired by David.

PSALM XV. I.

SECT. 10.
PSALM
xv. 1.

ADMIT me, O thou great object of all possible homage, and only source of

PSALM XV. I.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

¹ Madge observes, who shall *sejourne and lodge?* not dwell, is an expression accommodated to that nation, who came from

of endless happiness, humbly to enquire what kind of persons and characters thou wilt accept constantly to worship thee in thy tabernacle pitched here on earth? and who is the happy man that shall celebrate and enjoy thee forever in the heavenly eternal rest?

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

The answer is very obvious² and certain, it must be him who enters into the sacred courts under the influences, and with the sole views of a virtuous and sincere devotion: the tenour of whose life is conformable to the laws of integrity and righteousness; and all whose expressions are the faithful interpreters of his honest thoughts and meaning.

3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor^m taketh up a reproach

Especially who is most³ exact and conscientious as to all instances of social morality, and the uses to be made
T 2 . of

from all parts three times a year to do homage at his temple. This they certainly did, if not prevented by any great calamity. The answer therefore to this question in the last verse is, *he that doth these things shall never be shaken: i. e. shall ever be prosperous, and in a condition to pay his duty to God at Jerusalem.*

^m By throwing a reproach upon his neighbour, Mudge understands dishonouring his wife or daughter, — because, as he adds, the common translation comes too near the meaning of the first clause in this verse; and that otherwise something

SECT. 10. of his reports and accounts reproach against his
 of others's lives and actions: neighbour.
 who carefully avoids all cal-
 PSALM lumny and detraction: and
 XV. 3. in no respect designedly does
 harm or wrong to his fellow-
 creatures: who without the
 strongest undeniable evidence
 will not give credit to a re-
 proach, nor harbour an ill
 opinion of his friends, neigh-
 bours or acquaintance.

4 The only measures of
 whose dislike or esteem are
 the virtue or vice of charac-
 ters: in whose just estimate,
 a man of corrupt designs and
 vile practices, whatever his
 condition be in other respects,
 is despicable and infamous,
 and as such he throws all pro-
 per contempt upon him: but
 he places in the most conspi-
 cuous

4. In whose eyes
 a vile person is con-
 demned; but he ho-
 noureth them that
 fear the LORD: ⁿ he
 that sweareth to his
 own hurt and chang-
 eth not.

thing very essential to a good man; and which is usually
 made part of his character, [See *Ezek. xviii.*] would be
 omitted. *Ludovicus de Dieu*, interprets *nor doth evil*, &c.
sicut scribitur in Maccoth, qui non descenderit in opificium, vel
in artem, facii sui. He that hath not entered upon another's
 province or taken his trade out of his hands.

ⁿ The LXX. render *to his neighbour*, but the character
 grows more, and the integrity brightens, where the stron-
 gest temptation cannot prevail; and the upright man,
 though he suffers by it, or brings mischief upon himself still
 performs his oath. *Aben Ezra* and *S. Jarchi* interpret of
 an oath or vow of penance or self-denial whereby he
 affects his soul.

cuous point of view, and gives the greatest encouragement to men of piety and integrity. And as to his contracts and engagements, tho' they prove to his disadvantage, he reckons them sacred and most scrupulously to be performed in every tittle of them.

SECT. 1d.

PSALM
XV. 4.

5. *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

He that moreover restrains all covetous desires, so as not to receive an exorbitant interest for the money he lends, nor by any means make an undue advantage of the necessities and distresses of his poor neighbours: he whom no gifts or bribes are ever suffered to influence and bias in judgment to favour the rich and sell the poor, acquit the guilty and punish the innocent. He who thus acts an uniformly virtuous pious and upright part will undoubtedly

T 3

be

וַיִּשֶׁן *signifieth to bite as a serpent infusing venom into the blood, which preyeth upon the vitals, and destroyeth the man. Figuratively, applied to oppressive measures which consume the wealth and power of a nation, and to usury which in those days, or in the kind of usury was as poison to a man's substance. The Jews seem expressly forbidden this to their brethren; though they were allowed it to foreigners.*

Literally he shall not be moved for ever. Kimchi interprets, not even in death; but his soul shall abide in the place of glory after death.

SECT. 10. be accepted in the holiest of
 temples, approved in a future
 audit, and rewarded with an
 eternity of glory and felicity.

PSALM
 xv. 5.

P S A L M XVI.

The divine guardianship intreated. A religious confidence declared. Liberality or active charity the natural fruit of genuine true piety. Idols certain to disappoint their absurd votaries. Rational pious principles man's infallible guide to perfection and happiness. The title Michtam, or a golden solid and invaluable composition of David.

P S A L M xvi. 1.

P S A L M xvi. 1.

SECT. 10.
 PSALM
 xvi. 1.

WHILST in acting
 as thou hast commanded
 I am conflicting with
 extreme

Preserve me, O
 God: for in thee
 do I put my trust.

^a Michtam from מצב gold which is the most solid and compact, or the freest from alloy. Matter that is so compact, and adheres so closely that it cannot be dissolved, or washed away. Hammond, to seal note or engrave in order to secure or preserve from forgetfulness. Inscribing on marble or on a pillar to be seen and read of all men. As Job wished his ever memorable speech to be. O that they were printed in a book, that they were graven with an iron pen and lead, [i. e. saith he, the sculpture filled up with lead, that the letter might continue the longer legible] in the rock, i. e. flint, hard stone, marble, or rather the most durable matter for ever. The same title is inscribed to Psal. xxxv. lvi. lvii. lviii. and lix.

Mudge here repeats his useful caution with respect to all the titles, not too much to depend on the placing of them; it being very certain that many of them were wrong placed at first, or have suffered a confusion since. He adds, the author

extreme difficulties, do thou, SECT. 19.
 blessed God, watch over me PSALM
 for my security from all harm xvi. 1.
 and violence, for I take shel-
 ter and expect safety under
 thy protection.

2. *O my soul, thou*
hast said unto the
LORD, thou art my
LORD: my good-
ness

O my heart, 'tis thy inward
thought and what my lips
have often most solemnly de-
clared

T 4

author of this psalm appears to labour under some disorder that threatened him with death; applies to JEHOVAH, the God to whom he had solemnly devoted himself, disclaiming all others, and on whose protection he felicitates himself,—he is thoroughly satisfied that God will restore him again to life, and the enjoyment of his presence in his temple. Foreign applications and forced senses ought to be avoided in interpreting all authors; but does not the natural meaning seem to carry us much farther than any earthly temple, and to be referable to futurity and strikingly represent another life and immortality.

My goodness, &c. Literally rendered it is, *my goodness, profit, delight, prosperity, goodly flourishing estate in no wise, by no means, not at all to, with, about, or concerning thee.* As Mudge observes, God had no occasion for any of the good things he could give him; *they were not according to him, nor suited or adapted to him: they were for his favourites the holy and glorious ones of the earth: intending by these names to hint a contradistinction to those divinities in heaven, who are likewise so called: as much as to say, "That God designed the good things on earth [Psal. cxv. 16.] for his favourites the holy ones, his own select on earth, not for those to whom the heathens offered them: their pains should grow worse that offered those bribes or fees to other Gods; he would have nothing to do with them."* He supposes an allusion here to some heathen divinities recommended for cure, [such as *Baalzebub*, 2 Kings i.] whose votaries made costly offerings which were deposited in their treasuries; where as to the God of Israel, nothing was offered but a sacrifice; which except a small part burnt by way of acknowledgment, was eaten by God's holy ones

SECT. 10.

PSALM.
xvi. 2.

clared unto the supreme Being, thou art the grand basis and firm support where- by not only I myself am but the whole universe is sustained; there is nothing out of thy boundless liberality which can be returned that is strictly speaking suitable, or can be beneficial to thyself in whom dwells all fulness.

nels *extendeth* not to thee.

- 3 After the few wants of my own frugal nature are supplied, and I am accommodated agreeably to my station, it is doubtless thy design that I should freely communicate to persons peculiarly appropriated to God and religion, who in this country stand in need; and more particularly to those who are illustriously distinguished and most excel in the noblest qualities of holiness and righteousness: whose well-being and happiness I truly have at heart, as an object deserving of my highest regard and constant attention; and whereby I may best testify my obligations to the most beneficent Deity. Their

3. *But* to the saints that *are* in the earth, and *to* the excellent in whom *is* all my delight.

on earth, his priests and people that offered it. By libations of blood he seems to understand the shedding of innocent blood, or the inhuman custom of sacrificing the fruit of their body for the sin of their souls.

4. Their sorrows shall be multiplied, ~~but~~ hasten ~~after~~ another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

Their crime is heightened, and their misery and punishment shall be most dreadful in this world and a future one, who from any seducements or temptations are led to become idolaters, worship false Gods, or the true one through fictitious spurious mediums: I will not give the least countenance to, by ever being present at their absurd and horrid offerings and sacrifices; not swear by the names, nor express the least respect to the titles of these vanities.

SECT. 10.

PSALM

xvi. 4.

5. The LORD is the portion of mine inheritance, and of my cup: thou maintainest my lot.

The only living and true GOD, who created all things, and by whom they consist, is the GOD whose I am and whom I serve: he is my sole happiness and dependance, and hath unalterably confirmed to me those most valuable possessions or enjoyments which he hath graciously allotted to my particular share.

6. The lines are fallen unto me in pleasant places; yea I have

The track of land measured out for, or the inheritance assigned

* As *Edwards* observes, this is probably a metaphorical expression taken from the Ancient's who used to measure their lands with lines: which are here put for a part or portion of land measured. Particularly may it not allude to

SECT. 10.

PSALM
xvi. 6.

assigned me happens to be in the most delightful charming situation; yea, its splendour and excellence is inexpressible, as it is appointed to be a perpetual property, and in a constant and uninterrupted succession of my heirs, descend to all future generations.

I have a goodly heritage.

- 7 As an incumbent duty and suitable reasonable return, I will speak of God with the highest esteem and reverence, who hath contrived and purposed, given counsel and formed designs for my advantage: farther, my private thoughts and close home-reflexions

7. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night-seasons.

to the division of *Canaan* among the Jewish tribes: and here be to be understood of that country where the Lord was peculiarly acknowledged by his name *Jehovah*, which was finally determined of by rods. See *Numb.* xvii. 2.

Langford imagines *David* now seated on the throne of *Judah*, and surveying the affluence, with which God had blessed him; and at the same time casting his eyes back to the sheepfold he had formerly attended. His heart overflowing with the most grateful sense of God's goodness to him, in advancing him from so low and mean a situation, to such a fulness of prosperity: he declares himself ready to part with any portion of the good things he enjoyed, in return of the favours he had received. But knowing that these were utterly insufficient to add to the happiness of the Almighty, he determines that all his delight should be placed on relieving the saints, that are on the earth, and such as excel in virtue. The lot is fallen unto me in a fair ground, yea I have a goodly heritage; but my goods are nothing unto thee, my delight therefore shall be to the saints, &c. —

flexions lay the ground-work of action in a state beclouded and greatly distressed.

SECT. 10.

PSALM

xvi. 7.

8. I have set the LORD always before me: because he is at my right hand, I shall not be moved.

As in a direct full view before my eyes, I have always determined my regard and affection to the attributes and providence of the supreme Being: because he is my chief dependance and effectually exerts his Omnipotence in my favour, it is impossible that my firmness of mind should be shaken, or my power and authority by the greatest violence be wrested out of my hands.

9. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

From this well-grounded persuasion, I find a peculiar sensible gladness and pleasure diffused throughout my whole mind and heart: the most important instrument, my active tongue utters forth the secret triumphant joy: my flesh also and feeble decaying body, though it must be humbled into the dust out of which

* Buxtorf observes that the Rabbi's explain the Hebrew word translated *glory by tongue* in *Psal. xxx. 19. lvii. 9.* as well as in this psalm. The radix signifies *weight and importance*.

u As *natural sleep* is a refreshment and relief to the bodily organs and senses, from their labours busy cares and fatigues; death is frequently styled *sleep* or *rest*: especially that of the pious and just man.

SECT. 10. which it was originally taken,
 shall rest safe in the grave
 with hope at an appointed
 time of rising again never
 more to die.

PSALM
 xvi. 9:

10 Though I quit this world,
 and my soul shall go into the
sheol or state of departed
 spirits, I am positive thy
 omnipotence which extends
 to, will recover and produce
 me again from thence: nei-
 ther wilt thou allow the grand
 type and fore-runner of a ge-
 neral resurrection, to remain
 so long in the grave until his
 body corrupt or putrify before
 thou wilt revive and reunite
 it to his ascending and tri-
 umphant spirit.

11 Thou wilt guide me, so
 long as I am here, in the
 ways of virtue to perfection
 and happiness; and especially
 when I shall enter upon an
 unknown new manner of life
 and action, thou wilt direct
 me

10. For thou wilt
 not leave my soul in
 hell, neither wilt
 thou suffer thine ^w
 holy one to see cor-
 ruption.

11. Thou wilt
 shew me the path of
 life: in thy presence
 is fulness of joy, at
 thy right hand *there*
 are pleasures for
 ever-more.

^w *In hell* הַשְׁאוֹל *in sheol*, or to *sheol*, i. e. in the place
 where souls departed go. The situation of which in the
 vulgar opinion was downward; nay the very lowest place
 they had any conception of: and hence it is, that we find
sheol and *shamaim* [or heaven] opposed to each other for
 height and depth. This seemingly contradicted *Eccles* iii.
 21. See *Pet. Crit. Dissert.* on *Job*, 4to. p. 223. The ap-
 plication of this psalm to the resurrection of our blessed
 Saviour is made by two of the apostles.

me in the untried scenes, and
 fully inform me of all the
 necessary circumstances which
 appertain to a future being
 and eternal state: through
 the gloomy shades of death
 I shall pass into a world of
 light and blessed immorta-
 lity: in the heavenly presence
 of an approving Deity there
 is a satiety of joys: in this
 state of the highest dignity
 there is every thing that is
 inviting and relishing to the
 noblest appetite in unmixed
 perfect and perpetual purity.

SECT. 10.

PSALM
XVII. 11.

PSALM XVII. S E C T. XI.

A just God intreated for assistance and redress of wrongs. The petitioner's truth and integrity declared as tried and manifest. The character and designs of his enemies. His dependance on the Almighty professed. An humble supplication of David.

PSALM xvii. 1.

P S A L M xvii. 1.

* **H** E A R the
 right, O
 LORD, attend unto
 my cry, give ear
 unto

I N a matter of right and
 truly just cause, O thou
 fountain of equity, suffer me
 to

SECT. 11.

PSALM
XVII. 1.

* The *Arab.* renders *hear justice or righteousness*, the *Chald.* *hear in justice or in righteousness*. The *LXX.* and *Syriac*, O Lord of righteousness, or O holy God. The sense is not greatly altered, which of them is preferred.

SECT. II.

PSALM
XVIII. 1.

to implore thy gracious audience; dispose thy ear to a close attention unto my loud and earnest cry; give good heed to and strictly examine my arbitration and pleading, which proceedeth from lips void of all false arts, all prevarication subtlety or insincerity.

unto my prayer *that goeth* not out of feigned lips.

- 2 Admit my judgment and sentence to be passed by thyself from thine own tribunal; not from weak and prejudiced, nor from wicked and designing men; let thine all-discerning eyes fix upon, and make manifest to the world by a final award, what is equal, and who has reason on his side.

2. Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

- 3 The innocence and sincerity of the inmost recesses of my heart are not unknown to thee:

3. Thou hast proved mine heart. thou hast visited me in the night, & thou hast

7 *Thou hast tried me*, a beautiful expression taken from metals and the test the fire brings them to; applied to men who are often different in prosperity from what they are in affliction, and in secret from what they appear publickly. *Shalt find nothing*, is an idiom signifying that there is nothing to be found — nothing exulting. *Cassellio* gives concisely and fully the meaning of the last clause. *Non deprehendes me aliud in pectore, aliud in ore habere, thou shalt not find me to have one thing in my breast, another in my mouth.* *Mudge* interprets, "God had taken a thorough review of "him now in the night, when a man is all open and without disguise, and found him innocent in thought, word, "and deed: no doings, or perhaps recompences of man, "tempted

hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.

thee: thou hast visited to SECT. II.
make diligent search of my PSALM
principles in those places of xvii. 3.
retirement, seasons of adversity, or hours of night and darkness when there could be no temptation as to mankind, to wear disguises. As gold is tried in the fire, thou hast brought me to the strictest test, and hast found nothing of deceit and iniquity in me. I have not secretly designed to prejudice any man, and I am firmly purposed there shall always be an entire harmony betwixt my lips and thoughts, I will no more speak what is wicked than I have meditated contrived or designed it.

4 Concerning the works of men, by the word of thy lips, I have kept me from the paths of the ² destroyer.

As to the opinions and ⁴ customs of the world in such cases; and what other men may have advised, or would have

"tempted his mouth to blaspheme; agreeable to God's word he avoided all unjust actions; I hold steady my goings, &c."

² By *destroyer*, some understand a *thief*, or man that uses violence, some *Abishai*, who advised *David* to apply violence to, or kill *Saul*, *Sam* xxvi. 8. The *LXX.* and *Syriac*, *I have kept, taken heed of, avoided the rough uncouth barbs and evil ways.* Others as to the actions and courses of men, I have prohibited and done all in my power to prevent them as robbers and destroyers from transgressing thy laws. *Ludov. De Dieu*, interprets *in operibus hominis, per verbum labiorum, observari vias latronis*, i. e. com-

SECT. 10.

PSALM
xvii. 4:

have acted in the like circumstances I say nothing: I declare it, the influence and authority of thy precepts ever restrained me from applying violent measures, or acting the part of a destroyer.

5 By the same arguments of religion, continue and establish my steps and habitual practices in a course of regular obedience to thy righteous laws, that I never may thro' any difficulties or obstacles that lie in my way, falter in or deviate from them.

6 In humble addresses I have besought thy gracious aid, from this well-grounded consideration, that O GOD, it is agreeable to the kind dispositions of thy nature, and the favourable regard thou wilt always shew to the interest of piety and virtue in the world, to grant my request: I beseech thee, be thou pleased to incline thine ear at this con-

5. ^a Hold up my goings in thy paths, *that* my footsteps slip not.

6. I have called upon thee, ^b for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

comparing men's actions with thy word I perceived in them the ways of a thief or robber. *Animadversf. B. 31.*

^a This radix signifies to take fast hold, in order to support, keep steady, or to hold fast from falling or going away, an elegant simile taken from the feet and their motion to denote a regular and steady virtue.

^b *Hammond* supposing the future tense used for the *preterit* reads, *I have called upon thee, because thou hast heard me.*

conjuncture, suffer my prayer
to move thine heart, and ob-
tain thy timely succour.

SECT. 11.

PSALM

xvii. 7.

7. Shew thy mar-
vellous loving kind-
ness, O thou that
savest by thy right
hand, them which
put their trust in thee,
from those that rise
up against them.

To magnify thy perfection
and benevolence, and as a
fresh display of thy distin-
guished and universal cha-
racter for goodness and mercy,
do thou help and save me;
O thou who art accustomed,
and who hast never yet failed,
by one expedient or other of
thy omnipotence and wisdom,
to extricate those who hope
and trust in thee from the
perplexities and distresses, to
which their malicious wicked
enemies endeavour and con-
trive to reduce them.

8. Keep me as the
apple of the eye:
hide me under the
shadow of thy wings.

Preserve and defend me ⁸
from danger, by thy tender
care and most watchful pro-
vidence; as the pupil or light
of the eye is with the ut-
most precaution fenced and
guarded from injury: as the
hen.

^c Some render, *thou hast saved those that trust in thee from them that oppose thy right-hand*, meaning the counsel and purpose of God, [called his right hand, *Acts* iv. 28.] to make David king. But our translation seems preferable.

^d *Apple, pupil*, blackness or obscurity of the eye. *Schultens* supposes it has reference to the little image of a man that is seen in the black of the eye. Vid. *Schult.* in *Prov.* vii. 9. Literally it is *the daughter or virgin of the eye*? This and the following expressions seem of the idiomatick kind, and to denote a peculiar tenderness, and most vigilant constant care?

SECT. II.

PSALM

xvii. 8.

hen is industrious to cover her brood, so make me the object of thy perpetual inspection, and peculiar guardianship.

9 That I may not fall into the cruel hands of the ungodly and abandoned who now press hard upon me; that I may be delivered from these inveterate enemies who hem me in on all sides and threaten my life.

10 They command the greatest worldly power and riches; are even surfeited with earthly prosperity; and being puffed up with arrogance and self-sufficiency, their language is most insolent and they breath nothing

9. From the wicked that oppresses me, from my ^c deadly enemies, who compass me about.

10. They are ^f inclosed in their own fat: with their mouth they speak proudly.

^c Literally, *enemies with design, with life and soul*, i. e. most passionate fierce enemies who made a ring about or against him.

^f Mudge by a transposition of letters חבל into חבל, and a different punctuation of אשרנו, viz. אֲשֶׁרְנוּ or אֲשֶׁרְנוּ

renders *we have gone on prosperously now, we have had good luck to day; or how happy we?* And interprets, "They compassed him about: they inclosed him in their net, we have succeeded at last, they said; they came round him; they stoop'd down and looked earnestly at him; their eyes fixed like a lion that was just leaping at his prey." The Arab. renders, *their fat is grown thick and bard*, and Castellio, having stufed their mouth with fat, they speak proudly. It is doubtless a common form of expression or idiom to denote that arrogance and haughtiness which too frequently attend power and wealth. Vid. Ludov. De Disu Animadver. 318.

nothing but vengeance and destruction. SECT. II.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth.

There is no visible means of escaping, for at this time as if taken in a net they have brought us into the utmost streights, and plainly surround us: their certain intent and fixed resolution is very evident, for they have stretched their eyes, or dispatched messengers to every part of the country to discover and destroy me.

PSALM
XVII. 10, 11.

12. Like as a lion, *that is* greedy of his prey, and as it were a young lion lurking in secret places.

They are ready and eager ¹² to do this, just as a ravenous hungry lion is to seize and devour his prey: and after the same manner are they stationed in hiding places to surprize us, as a young lion is upon the watch from his den to make spoil and food of a kid or lamb.

13. Arise, O LORD, disappoint him, cast him

Upon any other grounds ¹³ than a speedy and wonderful
U 2 inter-

^E Hammond renders, *they have laid wait for him as he went, and at last inclosed or incircled him; and having done so, set their eyes* [a phrase for *steadfast resolving*, or enterprizing any thing] *to cast down to, or lay me along on the earth.*

^h Literally *his likeness as of a lion, he desires to tear or raven, and as a young lion, dwelling or abiding in his den, ready to seize on whatever comes near it.*

ⁱ *Disappoint, be beforehand with, come betwixt, interpose before he can hurt me, prevent in the nick of time, anticipate, rush in suddenly betwixt me and danger.*

SECT. II.

PSALM

XVII. 13.

interposition of the Almighty to obstruct this barbarous man's career and designs, I can hope for no mercy: before he can execute his pernicious designs, Good LORD, restrain his fury, frustrate his views and humble his pride: preserve my life from falling a sacrifice to the vile and tyrannical, who ought to be thy images and representatives, but truly are thy plagues and scourges to mankind.

him down: * deliver my soul from the wicked, *which is* thy sword:

- 14 From that kind of men who are not thy hand, as they should be of clemency and mercy, but of wrath and judgment, O thou just and good God, deliver me even from rich and great men, who have their whole portion of advantages in the present world, and

14. From men *which are* thy hand, O LORD, from ¹men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their *substance* to their babes.

* Hammond renders, *by thy sword deliver or rescue me from the wicked, and in the next ver. by thy hand, &c.*

¹ *Men of the world, or of the earth, Mudge interprets men of one piece or consistence with the earth; men rooted as it were in their mother-earth, and like Antaeus cherished by it; who had large shares allotted them in life, and the good things of it in abundance; enough for their sons and their infants after them.* He adds, in contradistinction to his enemies, who he had said, were gladdened with prosperity, he prays that he may be fatiated every morning with the image or idea of God; that God would with his presence or appearance, [the same word used in the case of *Moses*. Numb. xii. 8.] fill his longings.

and desire no better; and to whom is allotted the largest abundance of wealth and treasure: to the full extent of their wishes their family and posterity are numerous: and the surplusage of their fortunes, which they cannot expend upon their own lusts, they devote not to charity, but bequeath to their offspring.

SECT. 11.

PSALM

xvii. 14.

15. As for me I will behold thy face in righteousness: ^m I shall be satisfied when I awake with thy likeness.

My principles and actions ¹⁵ are of a quite different stamp and character; I cherish hopes of beholding thy face, and enjoying thy favour through the steady practice of righteousness, and by preserving a conscious integrity: I do not expect nor wish for compleat happiness in this world, but I am fully satisfied, I shall hereafter still approve this conduct, and that whenever I shall awake from the sleep of death, in thy image of holiness and goodness be amply provided for and eternally rewarded.

^m Some render, I shall be satisfied, when thy likeness shall awake, signifying his glorious powerful interposition to his present rescue from his enemies, and not deferring to relieve and avenge him till the resurrection. *Aben Ezra* — I desire nothing but that some time I may behold thy face in heavenly glory.

PSALM XVIII. SECT. XII.

Peculiar obligations to an Infinite Being in the strongest terms declared. Previous extreme distress and ardent supplications intimated. The tremendous answer and appearance of heaven in his favour, by a series of victories celebrated in the sublimest images and utmost pomp of eastern language. The ground of all advantages ascribed to the divine regard, the integrity of his designs, and the uniform virtue of his entire conduct. Directed to the master of musick to be performed in the tabernacle, a psalm of David the servant of the Lord, who as a memorial or acknowledgment for many extraordinary favours and mercies, spake unto the Lord the words of this song, in the day that the Lord delivered him from the band of all his enemies, viz. the Philistines, the Ammonites, the Edomites, &c. and more particularly from his irreconcilable enemy the jealous Saul; and he solemnly declared his deep sense of the divine benignity in the following strains. Ver. 1—25.

PSALM XVIII. 1.

PSALM XVIII. 1.

SECT. 12.

PSALM
XVIII. 1.

MY tenderest feelings
and affections, most
compassionate God, are ex-
cited; and I cannot but enter-
tain

I Will love thee,
O LORD, my
strength.

I will love thee, &c. the Heb. signifies the tenderest affection and strongest feelings of an entire love, such as a most generous person has for his distressed friend, or a mother for her afflicted child.

tain the highest regard for thee who hast adhered to, supported, and determined me to act with firmness intrepidity and constancy, through a series of the greatest dangers and difficulties.

Sec 72.
Psalms
xviii. 1.

2. ° The LORD is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust, my buckler, and the horn of my salvation: and my high tower.

Whatever has been ascribed to places of defence or instruments of safety, with infinitely greater justness and propriety may be expressed of the most high God and his gracious providence: who has been to all purposes my inaccessible rock, my impregnable fortress, and the author of all my narrow escapes from imminent danger: my powerful mighty God, my strong bulwark, whose protection is both my security, and naturally inspires me with invincible resolution: my shield whereby I have been covered in the day of battle;

U 4: truly

° These expressions are some of them borrowed from the situation and natural advantages of *Canaan* for high mountains, inaccessible declivities, rocks and caverns: from one of which a *Jew* is said to have defied the victorious *Cæsar* in those words, *non curo te Cæsar*. *Joseph. Ant. L. XIV. c. 27. August. in Psal lxx.* Others from military weapons. *The horn* either from cattle; from the anointing oil commonly carried in a horn or box, or from the ancient custom of wearing horns of iron on their helmets for a crest or ornament: whence the *raised horn* was a sign of victory, the *horn beaten down* of being overcome.

SECT. 12. truly my kingdom, and
 its security to me after I
 have been anointed to supreme authority, my refuge and high fort where I am out of danger and from which I have looked down upon mine enemies with contempt and defiance.

PSALM
 xviii. 2.

3 There is no other certain dependence, and if ever afflictions or calamities attack or threaten, with the sincerest thankfulness celebrating his glorious perfections for past, I will implore the Almighty's present help; from which rational and grateful conduct, I am in no doubt of obtaining the most agreeable returns of signal deliverances.

4 I cannot but relate it to his everlasting honour how very lately I seemed bound hand and foot for immediate punishment, in wicked schemes

3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

4. r The sorrows of death compassed me, and the floods of ungodly men made me afraid.

r These striking images are supposed to be borrowed from the cords with which condemned criminals were bound for execution, or the pains of child-birth, and the violent waves of the sea flowing upon some wretched mariner, who has scarce the hope left to escape drowning. Cocceius renders the former expression, *fractiones vel contritiones mortis*. The sense seems to be such miseries as commonly issue in mortality and a dispatch to the world of spirits. Mudge translates *sorrows*, &c. *cords of death*. And *floods*, &c. *atmospherical torrents terrify me*.

schemes ripe for execution, which compassed me about with violence and terror; and the inevitable apprehensions I was filled with from a dreadful torrent of ungodly and implacable enemies in their superior strength, growing numbers and impetuosity of relentless fury.

SECT. 12.
PSALM
xviii. 4.

5 The 9 sorrows
of hell compassed
me about: the snares
of death prevented
me.

Like guilty reflections and the miseries of futurity to a dying sinner, they appear most horrible and absolutely unavoidable: with such terror and

9 The learned and ingenious *Peters* observes, that perhaps the *cheble sheol*, [as it is read] the snares of *sheol* [or death] might be originally *cheble Saul*, the snares of *Saul*; since the very title of the psalm shews it to be a thanksgiving of *David's*, composed by him upon occasion of God's delivering him from the hand of all his enemies, and [particularly] from the hand of *Saul*. *Crit. Diff. on Job*, p. 334. It may be observed in general that as the *Greek* *Ades* signifies an obscure and unknown place, or invisible state: so our *Saxon* ancestors meant by *hell* from *hælan to hide* or *cover*, not a place of torments, but only the other world, or condition of the deceased. Thus *Ainsworth* translates the words of *Jacob*, *Gen. xxxvii. 35*. *I will go down to my son mourning to hell*.

Some render, *the cords of death and of sheol girded me, some came before me, others hemm'd me in*. It is referred to the candid reader, whether the sentiments do not gather strength, and the images more strike in the manner the sacred author designed them to do, as they appear in the paraphrase. However, it is observable in many passages besides this, that when the Ancients would represent any thing as extremely solemn gloomy and dreadful, the expressions are borrowed from and exhibit their prevailing conceptions of mortality and an invisible state, as affording a scene which human nature in general is alarmed at.

SECT. 12.

PSALM

xviii. 5.

and despair of relieving myself was I seized: I was not aware of fatal snares and the most pernicious designs before it seemed impossible for me to shun them.

6 When inclosed in this hostile manner, and surrounded with distresses that I had no visible way left to help myself, I called upon the LORD for his succour; and raised my voice in the loudest cries to God for immediate help: out of his heavenly temple he hearkned to the sound of my voice, and my cry gained admission into his presence, even into his ears and heart, so as to move his compassion and procure a direct and effectual answer.

7 Then indeed it appeared, that my prayer was heard, as signally and dreadfully as if the solid earth should stir, rock and totter to its center, and the stable bases of towering hills be loosened, torn up, and in a most violent commotion; it was plainly God who

6. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7. * Then the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth.

* This seems a poetical beautiful description of the total overthrow of *David's* enemies by the force of his arms; probably likewise of some horrible tempest that happened at the same time, and had no small share in the victory.

who was displeased, and Omnipotence that avenged with portentous tokens, my just quarrel.

Sect. 12.

PSALM.

xviii. 7.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

As out of his wide expanded nostrils the sulphurous fumes in cloudy columns ascended; and out of his mouth proceeded flames, as from a most violent consuming fire; the combustibles that were near it in an instant burnt away.

9. * He bowed the heavens also, and came down: and darkness was under his feet.

As an inclined tent he bended down the lofty sky and in awful but veiled majesty descended: he seemed to tread and walk upon the thickened clouds of pitchy darkness.

10. And he rode upon a "cherub, and did fly: yea he did fly

The peculiar emergency was not more urgent than the

* The nostrils being supposed dilated or expanded with that passion, seem considered in the oriental idiom as the seat of anger, as the front or forehead is — of shame.

* A natural and very sublime image, observable in tempests, when the sky seems let down, and the clouds to stoop and bend to the ground.

כְּרוּב *Ludovicus De Dieu, Grotius* and others, suppose by a transposition of letters to have been written for רְכוּב signifying a vehicle or chariot; and that the Deity is here displayed as riding upon a cloud like an animated chariot: and *Schindler* observes, that the *Arabs* denote by this word *cymba, navis, victoria* a vehendo, &c. Some understand by *Cherub* an angel, and interpret, God rideth in supreme majesty upon the clouds, upon a *Cherub*, the most perfect and powerful of superior beings. *Psalm*. lxxviii. 17. *exl*. 30.

Ezek.

SECT. 12.

PSALM
xviii. 10.

the relief was expeditious—as
bore upon a thundering car,
he rode upon a cloud with
the utmost rapidity, he even
flew to my assistance; he flew
with transport and fury, as if
carried by the swiftest wings
or strongest blasts of a raging
tempest.

fly upon the wings
of the wind.

11 He chose for the hidden
seat of his peculiar presence
the obscurity of black and
dark clouds: his royal pavi-
lion

11. He made dark-
ness his secret place:
his pavilion round
about him, *were*
dark waters and thick
clouds of the skies.

Ezek. x. i. v. 17. Zech. vi. 1. Plato in Phæd. hath a similar
image — but all good judges will easily discern whether it
be wrought up to an equal majesty and sublimity with that
of the text; or even the following excellent lines.

Thus when an angel by divine command
With rising tempests shakes a guilty land;
Such as of late o'er pale Britannia past,
Mild and serene he drives the furious blast,
And pleas'd the Almighty's orders to perform
Rides in the whirlwind and directs the storm.

Those of our British Bard seem borrowed from this
passage.

———— From about him fierce effusion rowl'd
Of smok and bickering flame, and sparkles dire;

————
He onward came, far off his coming shon
And twenty thousand thousand ———
Chariots of God, half on each hand were seen:
He on the wings of cherub rode sublime
On the chrystalline sky, in sapphire thron'd
At his command the uprooted hills retir'd
Each to his place, they heard his voice and went
Obsequious ———

lion was furrounded with or might be reckoned to consist of a multitude of waters which darkened it; and thick clouds that overcast with dismal gloominess the whole face of the sky.

SECT. 12.
PSALM
XVIII. 11.

12. At the brightness *that was* before him, his thick clouds passed, hail-stones and coals of fire.

As in a moment by the ineffable brightness and splendour which proceeded from him, the intercepting clouds dispersed, an hail-storm succeeded, and meteors like burning coals blazed along the air.

13. The LORD also thundred in the heavens, and the highest gave his voice; hail-stones and coals of fire.

To intimidate the stoutest heart, the Almighty LORD shook the whole horizon with peals of the loudest thunder; the most high God signalized in repeated claps his alarming voice, which was immediately followed with tempestuous dreadful showers of rounded hail, and as it were glowing embers from the hottest furnace.

14. Yea, he sent out his arrows, and scattered them; and he

Yea he discharged upon the enemy like winged arrows, the

* *Michaelis* renders, *et fulminibus contendit cum hostibus*, he fought against the enemy with thunderbolts. And it is said that in those countries hail usually accompanied thunder as rain, and sometimes hail does more western or northern climes. See *Exod. ix. 23*.

As this psalm is understood to begin with the tragical description of an earthquake, here the author may be setting forth some

SECT. 12.

PSALM.
xviii. 14.

the rebounding hail, and early dispersed them: as with fiery darts, he pursued and entirely defeated them with the forked bolts of his rebellowing thunder.

he shot out lightnings and discomfited them.

- 15 Then it seemed a second time, as happened to the relentless haughty *Pharaoh* and his formidable host, that by a strong east-wind the flowing waters were driven back, the channels left dry, and the bottom and foundation of the profound abyss exposed to open view: At thy high command, and by thy sovereign rebuke, mighty LORD, this was done; even at the blast of the breath of thy nostrils, or by the vehement storm thou raisedst and thy fiery indignation brought upon the land.

15. Then the channels of water were seen, and the foundations of the world were discovered: at thy rebuke O LORD, at the blast of the breath of thy nostrils.

- 16 Thus the Almighty as by succours dispatched from above, the elements which engaged, and the whole artillery of heaven which was discharged on mine enemies rescued me from their cruel hands:

16. He sent from above, he took me, he drew me out of many waters.

some of the effects of it — viz. the cleaving of the ground — streams of water gushing out; and that the earth was rent and torn to the very center, in poetick style called its basis or foundation.

hands: like an unfortunate man ready to sink in deep waters or perish in a clay-pit, at such a critical hour was I saved from the greatest number of the most formidable adversaries.

SECT. 12.
PSALM
xviii. 16.

17. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

It was, I very readily and 17 thankfully confess, the effectual timely assistance of that power that can do every thing which delivered me from my daring fierce enemy, and from them who had no kindness for me: if Omnipotence had not helped, they wanted neither strength nor malice to complete my destruction.

18. They * prevented me in the day of my calamity: but the LORD was my stay.

They moreover seized the 18 best opportunity of executing their pernicious designs; and surprized even rushed upon me with the greatest violence when I was unprepared; and through the surprize and suddenness of the attack almost certain to be overpowered; but at that critical conjuncture, as resting or leaning on a staff for support, I relied upon the Almighty and he sustained me.

19. He brought me forth also into a large place: he delivered

As a slave restored to 18 liberty, so from continual straits

* The original signifies, *to go before*, either to guide and help forward, or to hinder and stop.

SECT. 12.

PSALM

xviii. 19.

straits and hazards he brought me forth to a state of safety affluence and the highest earthly dignity: he rescued me from trouble and danger, because he considered me as a staunch advocate for religious virtue, and consequently the object of his most affectionate regard.

20 A righteous and bountiful God hath made me ample and liberal returns, agreeably to what I might expect from the justice of my cause, and the equity kindness and generosity of my conduct: conformably to the open simplicity and plain integrity of my temper and practice hath he made it return upon myself, succeeded my measures, and prospered all my designs.


21 For whatever my circumstances were in other respects, I was always attentive and soli-

livered me, because he delighted in me.

20. The LORD rewarded me according to my γ righteousness, according to the cleanness of my hands hath he recompensed me.

21. For I have kept the ways of the LORD, and have not wickedly departed from my God.

* γ Commentators remark a difficulty here, if as is generally supposed, the hymn was penned after the affair of *Uriah*, how the psalmist could with any face of modesty style himself either righteous or merciful. As far as a deep repentance could render him, he might be both these: and as to any thing further must be left to modern polemical writers; of whom, it may be difficult to say, could he have foreseen their penmanship pro and con, whether he would have reckoned himself less obliged to his accusers or defenders; but if his own expressions may be credited, rather the latter: for the noblest minds can bear reproaches, but never can attempt to defend what is absolutely indefensible.

solicitous to keep in that SECT. 12
 course of duty and obedience, 
 which the Almighty had pre- PSALM
 scribed me; and have not xviii. 21.
 displeased an holy good God
 by disorderly passions, con-
 founding the differences be-
 twixt right and wrong, or
 throwing the state of human
 affairs into disorder or dis-
 traction.

22. For all his
 judgments *were* be-
 fore me, and I did
 not put away his
 statutes from me.

For I had a direct full view 22
 of the general rule of God's
 dealings, and the whole plan
 of right action and true re-
 ligion which he hath in-
 culcated; and I did not put
 out of their proper place, or
 any way confound with one
 another, much less impiously
 deviate from or wilfully dis-
 obey either his moral or posi-
 tive ordinances.

23. I was also
 upright before him:
 and * I kept myself
 from mine iniquity.

I was in no sense an hypo- 23
 crite, nor harboured any evil
 designs; but was perfectly
 sincere in my endeavours to
 improve to the highest degree
 in all good and amiable qua-
 lities: and I watched and
 guarded with the strictest care
 against all devious turnings
 out of the true road of virtue,
 all

* Says an ingenious author, i. e. *I avoided the sin to which I was most inclined.*

SECT. 12. all distortions of my heart or
 actions from that which is
 right to that which is
 wrong: my greatest frailties
 never by indulgence became
 habitual and deliberate crimes.

PSALM
 XVIII. 23.

24 On this account, the Al-
 wise and most gracious God
 hath made my virtues in
 some measure revert and
 reward me for them; and as
 my obedience to his laws was
 regular and sincere his re-
 compence hath been most
 liberal and bountiful: I had
 not dealt wrongfully with
 mine enemies, and he avowed-
 ly declared himself on my
 side and publickly vindicated
 my character.

24. Therefore hath
 the LORD recom-
 penced me accord-
 ing to my righteous-
 ness, according to
 the cleanness of my
 hands in his eye-
 sight.

S E C T. XIII.

From his own particular experience, the Psalmist grounds general observations respecting the divine dealings with mankind; and illustrates how much it is their interest to be good and virtuous, and how correspondent his dispensations are to their moral characters: He returns further in a variety of elegant expressions to represent his own especial obligations to Heaven and Providence: and from past favours infers the reasons he had to hope for the greatest future ones, even compleat salvation and perpetual triumphs. Ver. 25, to the end.

P S A L M xviii. 25.

^a **W**ITH the merciful thou wilt shew thyself merciful, with an upright man thou wilt shew thyself upright.

P S A L M xviii. 25.

IT is not to me only, nor any other particular upright person exclusively, that thou Almighty God, hast done or wilt appear a most impartial and bountiful rewarder; but in proportion to their integrity, and so as may consist with thy wisdom, in some degree during the present

SECT. 13.

P S A L M
xviii. 25.

X 2

sent

^a An anonymous author paraphrases as follows: To those who are good beyond the common rate thou shalt shew thyself a true lover of goodness; and wilt do justice to them against their enemies, who preserve their own integrity. Thou shalt spare the lives of those who have spared the lives of others, [See ver. 24.] but if any take crooked ways to obtain their ends, thou shalt ensnare them in their own devices. Thou shalt make me prosperous.

SECT. 13

PSALM

xviii. 25.

sent promiscuous state; and with perfect accuracy of weight and measure hereafter, thou wilt administer rewards to all righteous and good men without exception: to those who have been inspired with the genuine principles of humanity and mercy, thou wilt exhibit thyself as full of lenity and mercy: and the undisguised honest and open thou wilt recompence publicly, even most openly before the eyes of all men.

26 By the clearest manifestations of thy purity and glory thou wilt appear most gracious to those who are truly pure and holy; free from hypocrisy and uncleanness, from all filthiness of flesh and spirit: and on the other hand, the corrupt and depraved obstinate and incorrigible thou wilt punish according to the malignity of their tempers, and the wickedness of their deeds.

26. * With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward.

For

* For a further clear explication of these seemingly proverbial forms of expression, See *Lew.* xxvi. 23. *Prov.* iii. 34. 1 *Kings* viii. 32. *Ainsworth* reckons this a simile taken from wrestlers, who give their bodies various postures and turnings to throw the antagonist.

27. For thou wilt
save the afflicted
people: but wilt
bring down high
looks.

For this reason more espe-
cially thou wilt certainly do
this last, because the un-
designing and innocent, who
are thy peculiar care, are in-
jured and oppressed by them;
and in redressing their wrongs,
let tyrants be ever so self-con-
fident, overbearing and dis-
dainful, thou wilt humble
mortify and expose them.

SECT. 13.

PSALM
xviii. 27.

28. For thou wilt
b light my candle;
the LORD my God
will enlighten my
darkness.

I always encouraged and
supported myself with this
well-grounded sentiment, that
some time thou wouldst place
me in happy circumstances:
clouds indeed long hung
over me, and my affairs were
strangely distressed, neverthe-
less I fully concluded that
the LORD my God would
brighten up the darker
scenes, and restore me to pro-
sperity, exalt me to splendour
and glory.

29. For c by thee I
have run through a
troop: and by my
God have I leaped
over a wall.

For by an unshaken con-
fidence in thy sovereign aid
I have attacked whole troops
X 3 with

b Light and darkness are common scripture expressions
for prosperity or adversity.

c *Kimchi* renders, tuo auxilio frangam turmas hostium
meorum, et munitissimas hostium urbes expugnabo. *Mudge*
understands גִּדְּוֹר of a party of Moranders or plunderers, like
our modern hussars, sent to scour and ravage a country, and
therefore provided with the swiftest horses, if on horse-
back; otherwise the lightest and nimblest at running. And
the word signifies to gather in bands or companies in order
to plunder or depopulate.

SECT. 13. with the utmost ardour and violence; and by the courage my GOD has inspired, with a most ready vigour and alacrity I have scaled walls of uncommon strength and height; he has sustained and therefore my resolution and bravery stood the test both in battles and sieges.

PSALM
xviii. 29.

30 With respect to the divine administration and superintendency of affairs they are conformable to the laws of perfect reason, and worthy of the omniscient and infinite Being who manages them: his promises have been always found to be most faithful, and impossible to fail in the least punctilio of performance: he is a certain and infallible security for their guardianship welfare and happiness who religiously confide in and sincerely serve him.

31 For who is truly GOD, and possessed of unchangeable and everlasting perfection, besides the LORD JEHOVAH: not the heathen idols and dæmons, they are vanity and a lye? Or who is able to protect that

30.^d *As for God his way is perfect; the word of the LORD is tried: he is a buckler to all those that trust in him.*

31. *For who is God save the LORD? or who is a rock save our God?*

32. *It is God that girdeth me with strength, and maketh my way perfect.*

that we may entirely depend on, except the Almighty.

It is the Almighty who by his word and providence, as by a girdle that strengtheneth the loins, supported and encouraged me to apply with vigour and resolution in order to execute those important designs I have been concerned in: and likewise cleared the way of all difficulties and impediments that I might perfect or complete them.

33. He maketh
my feet like *hind's*
feet, and setteth
me upon my high
places.

He hath moreover suitably provided me with abilities as the hind with activity and swiftness, for all necessary dispositions motions and conduct; and as inaccessible hills or impregnable fastnesses are asylums
X 4 refuges

* *That girdeth, &c.* probably borrowed from the soldiers belt which buckleth his armour close to him, and maketh him more steady — or from the reins, wherein scripture placeth the strength and vigour. Some render the next phrase, and prospereth all my designs and enterprizes.

Such is the swiftness of this species of creatures that a hind or stag was made the hieroglyphical symbol or emblem with the *Egyptians* to denote velocity. Some render, and the radi- expresses, he maketh my feet *alike equal or correspondent to one another*, — or be *fit*eth them like hinds feet. As a lame man is styled one whose legs or feet are not equal, proportional, and answerable to one another. *Homer* is moreover observable for having made this quality an accomplishment of a warrior.

SECT. 13. ^{PSALM} xi. 7. refuges or certain securities,
 so hath he established me
 in power eminence and the
 highest dignity.

34 By an early discipline and
 constant use he hath more-
 over formed me to the great-
 est dexterity at all manual
 exercises in the military art;
 to that degree that I can rea-
 dily bend, string, and draw
 the bow; by mine arms a
 bow of brass is made to sink
 the arrows deep.

35 Thou hast moreover fa-
 voured me by thy protec-
 tion with a shield or buck-
 ler which is an effectual
 security against all the at-
 tempts and designs of mine
 enemies:

34. He teacheth
 my hands to war, so
 that ^s a bow of steel
 is broken by mine
 arms.

35 Thou hast also
 given me the shield
 of thy salvation: and
 thy right hand hath
 holden me up, and
^h thy gentleness hath
 made me great.

^s Literally a *bow of brass*, probably the sense may be, rather that he easily bent strung and drew, than broke such a bow. And that the Ancients had bows of brass as well as steel, most likely when steel was more scarce, *Hesiod*, *Herodotus* and others testify. *Lucretius* intimates that the use of brass was known before that of iron. And *Homer* uses the word *χαλκος* for metal in general whether brass or iron.

The *Chald.* *Syr* and *Arab* render, *thou hast set or made my arms a brazen bow, thou hast strengthened my arms as a steel bow.*

^h *Thy gentleness*, &c. some render, *thy care thou hast multiplied unto me* Or as an anonymous writer illustrates —
 “ I have found by experience, that the more troubles and
 “ crosses I meet with, I shall still grow wiser and better
 “ under them; thou wilt, as thou hast hitherto, shewed
 “ thy love in all thy corrections. The attempts of my
 “ foreign enemies, and the struggles of my own rebellious
 “ subjects being defeated, shall add to my strength, and in-
 “ crease

enemies: as an armour-bearer ever at hand to support, should I be in danger of giving way, so hath thy providence perpetually sustained me; and thy clemency and benignity through various circumstances hath at last exalted me to the highest station.

SECT. 13.

PSALM

xviii. 35.

36. Thou hast enlarged my steps under me; that my feet did not slip.

From a state full of hazards, 36 wherein every step that could be taken was with imminent danger, even in opposition to the greatest difficulties, thou hast rendered my advances both surprizingly rapid and perfectly secure.

37. I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

The victories I have gained 37 in consequence have been complete ones, the defeats I have given total: whether to foreigners who invaded them, or rebellious subjects that created disturbances in my dominions: I have routed and pursued them, neither desisted from the hot pursuit till it was impossible any remains of them should ever give further trouble.

I have

“crease my power, thou wilt still continue to make even
“my afflictions turn to my present and future glory.”

Thou hast enlarged, &c. widened my passage, made room for me, that [*Heb.*] mine ankles or my heels did not slip.

SECT. 13.

PSALM
xviii. 38.

I have given them deep and deadly wounds, even embued my hands in their blood, they never will nor can recover themselves from this overthrow: they are fallen in battle, they lie dead upon the ground perfectly subdued.

38. I have wounded them that they were not able to rise: they are fallen under my feet.

39 These successful glorious events, and whatever that is memorable a frail mortal has been able to perform, I confess, Almighty LORD, are due to the honour of thy majesty; thou hast accomplished me as a warrior, and in many an obstinate engagement thou hast made my forces prevail and conquer.

39. For thou hast girded me with strength unto battel: thou hast subdued under me those that rose up against me.

40 Thou hast reduced mine enemies to such an extremity as to be entirely at my mercy: absolutely in my power either to make captives of, or put them to the sword.

40. Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.

41 When it was too late they had reason to repent their rash enterprize: and when victory

41. They cried but *there was* none to save them: *even* unto the LORD, but he

ⁱ The word signifies to give a deep and mortal wound; to embue the hand foot or sword in blood: Mudge notes, to crush in pieces, to splash abroad, to dash the head against the ground, to splash the foot in blood.

^k The necks, the back part of the neck, i. e. succeeded me to that degree that I have either put them to flight, can fix a yoke upon their necks, or behead and destroy them.

he answered them
not.

victory declared for me, they
wished for succour, in cries
the most miserable, they
begged for mercy but in vain;
and even implored most
earnestly and piteously divine
aid, but it was not granted:
neither God nor man re-
garded so as to afford them
the least relief.

SECT. 13.
PSALM
xviii. 41.

42. Then did I
beat them small as
the dust before the
wind: I did ¹ cast
them out as the dirt
in the streets.

Then the ardour and fury 42
of my troops appeared in a
most dreadful slaughter and
carnage; as dust before
the wind I scattered them,
or as dirt in the streets ex-
posed their mangled corpses:
the great privilege of being
seemed rated as the meereſt
trifle, and the whole field of
battle was covered with heaps
of dead and dying.

43. Thou haſt de-
livered me from the
^m ſtrivings of the
people: and thou
haſt made me the
head of the heathen:
a people *whom* I
have not known
ſhall ſerve me.

Much happier ought I to 43
eſteem myſelf, that by the
diſpoſitions of thy good pro-
vidence thou haſt freed me
from theſe ſhocking ſcenes
of men deſtroying men; my
own dominions are exempt
from intestine broils and ani-
moſities;

¹ *Cast them out*, diſperſed, ſpread them thin, which ſome
derive from a waſer or thin cake, others from thin ſaliva
which is ſpit out.

^m *Strivings of the people* ſeems to refer to their inſurrec-
tion in the rebellion of *Abſalom*: and ſome render it *ſedi-*
tions.

SECT. 13. **mosities; and my territories**
 are greatly enlarged: heathen
 powers bring presents and
 pay tribute: and still further
 enlarged shall my dominion
 be; and people with whom
 I have had no connection or
 communication, shall be-
 come my servants and sub-
 jects as their king or con-
 queror.

PSALM
 xlviii. 43.

44. At the hearing of the ear,
 or as soon as they shall un-
 derstand the flourishing state
 of my government and grow-
 ing successes of my arms, they
 shall consider, submit them-
 selves and receive my orders:
 the sons of strangers or fo-
 reigners

44. As soon as
 they hear of me, they
 shall obey me: the
 strangers shall ⁿ sub-
 mit themselves unto
 me.

ⁿ *Schmiedius* renders, *adblandientur mihi, et seipsos gentem-
 que suam abnegabunt, imperium meum ultro acquiescentes.*
Mudge observes, the greatest triumph over an enemy is to
 oblige him to lie, to fawn, sneak, and disguise the real sen-
 timents of the heart, profess a most profound respect and
 submission, though at the same time within he retains his
 enmity.

*The strangers shall fade away, fall wither and dye as do
 leaves from trees towards winter.*

Shall be afraid, &c. shall with fear and trembling come
 out of their lurking places, as worms out of their holes.
 The adulterous generation, an author explains the fore-
 going verse, that is among my own people, who call them-
 selves *Jews*, and the children of *Abraham*, but are not true
 to God and their king, shall be worse than the heathen;
 only act a part, and pretend themselves my subjects and
 servants till they have an opportunity of making head a-
 gainst me. He adds, *David* made the strong holds their
 prisons by besieging them.

reigners who are distinguish-
ed and known by some dis-
criminating appearance of a
different aspect dress or lan-
guage, as the Gibeonites of
old, shall be forced to dis-
guise their hostile dispositions
and make feigned submis-
sions.

SECT. 13.

PSALM
XVIII. 44.

45. The strangers
shall fade away, and
be afraid out of
their close places.

As a sapless tree, fallen 45
fruit, or withered leaves, these
exotick persons shall lose all
spirit and courage, have no
strength or power; and shall
be constrained through fear
to come out of their prisons,
or places of close confine-
ment.

46. The LORD
liveth, and blessed be
my rock: and let
the God of my sal-
vation be exalted.

We worship not senseless 46
idols, but the most high God
who liveth, and let him for
ever live our head and guar-
dian; highly esteemed and
most honourably spoken of
be his protection, as a certain
defence or impregnable fort-
refs, which may be absolutely
depended on; and let the
God who hath freed us
from distresses, and placed
us in safe and prosperous
circumstances be extolled
by our sincerest praises and
most exalted thoughts of
him.

SECT. 13.

PSALM
xviii. 47.

It is not an imaginary Divinity, a meer fiction, or a senseless idol, but the Almighty sovereign Deity who hath enabled me to punish with severity, and subdue or destroy the collective bodies that associated to give me disturbance.

- 48 He provided for my escape safety and liberty, notwithstanding the numbers, power and inveteracy of mine enemies: yea, further, thou O God hast given me a superiority and prevailing triumphant power over those that rose up in arms against me: thou hast plucked me out of the hands, or recovered me out of danger from the man of violences, who was distinguished for outrage, tyranny and brutality.

- 49 On account of these and unnumbered other indispensable obligations to the sincerest gratitude, most beneficent LORD, will I make thankful and publick acknowledgment of thy goodness and power; and by all proper memorials diffuse to thine honour sentiments of true piety among

47. *It is* God that avengeth me, and ° subdueth the people under me.

48. He delivereth me from mine enemies: yea thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49. Therefore will I give thanks unto thee, O LORD, among the heathen: and sing praises unto thy name.

° The *Arab.* renders the word to *move* and *tremble*, or to *fear*.

among heathens who know thee not, or do not pay thee homage and service as becomes thy perfections and their reasonable natures: the displays of thy attributes and providence shall be the determined subjects of my perpetual thanksgiving and adoration.

SECT. 13.
P S A L M
xviii. 49.

50. Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his seed for evermore.

The most solemn publick acknowledgments are due for the signal deliverances he is pleased to multiply in favour of the prince he hath destined to govern: he manifesteth an unmerited unexpected extraordinary kindness and beneficence to his anointed, even to *David*; and will continue and perpetuate his regards through an uninterrupted succession of generations unto his latest posterity, if they remain objects of them, answer his purposes and obey his laws.

PSALM XIX. SECT. XIV.

The testimony the works of God give of his existence and Omnipotence: particularly the beauty and order of the heavenly bodies. The admirable laws formed for mankind. Their observance the ground of happiness. Cautions against their violation. A psalm of David directed to the master of musick.

PSALM XIX. I.

SECT. 14.
PSALM
XIX. I.

THE visible heavens in their magnificent structure, regular arrangement, and most

PSALM XIX. I.

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

P The *Jews* are said to mention *shemajim*, the heavens by the following distinction וילון *Vilon*: which is not a Hebrew word but taken from the Latin *velum*. II. רָחִיעַ *rachia* *firmamentum*. Com. *Job* ix. 8. III. שֶׁחַקִּים *shechakim*: nubes five æther. *Deut.* xxxiii. 26. God who rideth upon the heaven, and in his excellency on *shechakim* the sky. IV. זְבוּל *Zebul habitaculum* dwelling place. As *Solomon* styled his temple, 1 *Kings* viii. 13. Inde de cælo dicitur, quod est proprium habitaculum Dei. V. מַעוֹן *mayon*: *Deut.* xxvi. 15. Look down from *mayon kodsheca* thy holy habitation, i. e. from heaven. Com. *Psal.* lxxviii. 5. VI. מִכּוֹן *Macon* 1 *Kings* viii. 39. Hear thou in heaven *mecon shibteca*: thy dwelling place. VII. עֲרַבּוֹת *yaraboth*, *Psal.* lxxviii. 4. Extol him that rideth upon *yaraboth*: the heavens: so named, *quia cælum latum et extensum fit instar loci campestris*. The *Jews* call this sphere *suprema*, quæ alias omnes complectitur: ubi Dei sedes est, amacnitate et suavitate perfectissima. Vid. *Maimon Mor. Neb.* P. I. c. 57. *Dav. Kimchi* in *Psal.* lxxviii. *Chappelow* in *Job* xxxv. 5. The following lines may entertain the poetick reader.

How dreadfully delightful 'tis to lose
The dazzled eye in yonder wide expanse,

Where,

most extensive influences must be allowed undeniable evidences and glorious displays of the divine omnipotence wisdom and benevolence: and the spacious firmament, or amazingly large expanse where the heavenly bodies are stationed and the planetary worlds revolve, is an incomparable specimen of his transcendent skill in contrivance and immense omnipotence.

SECT. 14.
PSALM
XIX. 1.

2. Day unto day
uttereth speech, and
night unto night
sheweth knowledge.

In the perfect book of nature and enlarged kingdom of an universal providence, the subjects for contemplation and testimonies of an Infinite

Where, round ten thousand founts of light,
Myriads of worlds roll ceaseless; all obeying,
And all declaring in their measured orbs
That universal spirit which informs
Pervades and actuates the wondrous whole.

See likewise part of the noble matter of this bold and sublime performance wrought into an elegant ode, *Spectat.* Vol. VI. No. 465. In the poetick style the heavens and firmament are not only represented as animate beings, but as heralds proclaiming the divine style, and eloquent speakers declaring his perfections: agreeable to which some render the 3d Ver. they have strictly speaking no voice or language that is heard with the external ears, yet their line, &c. See the note following. *Ludov. De Dieu* renders, non exisſente ſermone, et non exiſſentibus verbis, non audita voce eorum. Sicuſt *Prov.* xxvi 20. In non exiſſente iſurſonne, id eſt deficiente ſurſonne, abſque ſurſonne ceſſat iſ.

SECT. 14. Being, go and return in a regular rotation and constant uninterrupted succession, as the vicissitudes of seasons, or the perpetual alternatives of day and night.

PSALM
xix. 2.

3 However widely mankind are dispersed, or how different soever their languages and dialects, these still instructions are given, and these silent lectures may be readily understood and beneficially applied in common by them all.


4 The marks of plain design, and most exact lines employed in

3. *There is no speech nor language where there voice is not heard.*

4. *Their line is gone out through all the earth, and their words*

^a *Their line*, &c. the *Heb.* denoteth a *motion, tendency* or *direction* towards something — stretching out as a line in a straight direction — a line used in measuring building or destroying — also lines used in a book, consisting of a direct series of letters. *Job* xxxviii. 5. *Ezek.* xlvii. 3. *Lam.* ii. 8. *Isai.* xxviii. 10. But *Pocock* in his *Miscel.* c. iv. p. 48. by an *Arab.* derivation interprets the word *vociferation* or *crying aloud*. And another learned author gives the following meaning of this and the *ver.* foregoing. That though the heavens and firmament have neither speech, words, nor voice properly so called, yet they have other ways of declaring and making known the *attributes* of *God*, whereby they speak much louder than any speaker or teacher on earth can do; This is literally true in respect of the loud noise and roaring of thunder, but much more so of the wonderful order light and influences of those heavenly bodies, &c. but there is some difficulty and perhaps not so much grandeur and sublimity in the construction. *Okel*, translated a tabernacle, literally signifies an *ambulatory*, or *moveable tent*, such as was used by shepherds and travellers. *Gen.* xxv. 27. *Isai.* xxxviii. 12. This is agreeable to the *Arabick* elegance and idiom. In the history of *Tamerlane*, n. 57. *Edit. Arab.* the author describing the night passing away

words to the end of
the world: in them
hath he set a taber-
nacle for the sun.

in setting out the limits of SECT. 14.
this amazing structure, are 
observed to extend through- PSALM
out all countries; and their XIX. 4.
instructive lectures, or occa-
sions of improving converse,
to the utmost extremities of
this habitable world: in this
regular and noble system hath
he formed with the greatest
accuracy, and established up-
on the strongest basis, a kind
of moveable habitation or
pavilion royal for the sun to
reside in, and thence emit
light, most largely diffuse its
glittering beams.

5. Which is as a
bridegroom coming
out of his ^rchamber,
and rejoiceth as a
strong man to run a
race.

Which, although it is a
material inanimate produc-
tion, yet in its rising exhibits
a most enlivening vigour
and inexpressible beauty and
glory: as the joyous bride-
groom, issues forth from the
most elegant betrothing cham-
ber

Y 2

away and the day approaching, thus expresses it — when
the night had dissolved or removed its tabernacle, and the
day elevated its signals.

^r Chamber alludes, as *Hammond* observes, to a custom of
the *Jews* in betrothing under a tent or canopy made for
that purpose, and called *chuppa* or *chamber*, where the bride-
groom used to go with his bride to talk familiarly, as a
ceremony of confirmation to the wedlock. Whilst he was
there, no person came in, but his friends and attendants
waited for him at the door, with torches or lamps in their
hands; and when he came out he was received with great
joy and acclamation, &c.

SECT. 14.

PSALM
xix. 5.

ber, preceded with torches of streaming light, and creates in all the spectators fresh life and vigour: or as a champion in racing, with his nervous agile limbs, flying chariot and prancing steeds, is in transports to enter the lists and bound from the goal; with such seeming alacrity and attractive radiancy does the orb of day early shine forth.

6 The direction of its apparent motion begins from one extreme point of the eastern hemisphere, and the circular course thence described extends to the utmost limits of the opposite western one: no district or climate of this entire globe is left destitute of a share in the beneficial influences, directing light and quickening heat thereof.

7 From the survey of this distinguished grand object in the system of providence with its regulations, the transition is natural to the government of

6. His going forth *is* from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7. The law of the LORD *is* perfect, ⁸ converting the soul: the testimony of the LORD *is* sure making wise the simple.

⁸ *Converting the soul*, literally, *making the soul or life to return*, or refreshing the rational spiritual life, as food does the animal. *Enlightening the eyes*, seems a similar idiom taken from the invigorating effects of wholesome diet: and *rejoicing the heart* — the same as to wine, &c.

of the intellectual moral world by the light of religious truth; and to the laws mankind are subject to, which are perfectly free from all mixture of evil, and whose natural tendency is to convert and reform the soul from all sin and error: the testimony the LORD hath given in the nature and reason of things to wisdom and virtue, prescribes a safe way for men to walk in; and sufficiently directs all inoffensive and undesigning, sincere and unprejudiced persons to perfection and happiness.

SECT. 14.
PSALM
xix. 7.

8. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

The divine precepts are 8 just and reasonable, rejoicing and soothing the heart and conscience, with the most agreeable reflections upon their due observance, and promises of an abundant and eternal recompence: the doctrines of true religion, like the polished mirror, are clear and plain; easy to be understood and productive of the noblest pleasure and the greatest inward strength and vigour.

9. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true and righteous altogether.

The genuine operative 9 principles of piety and virtue will guard him who is under their influences from ever practising

SECT. 14.

PSALM
xix. 9.

practising fraud and hypocrisy; and render all his actions and qualities regular steady and uniform: the judgments and commands of the Almighty are so entirely grounded in truth and equity, that the man who lives according to them cannot but be faithful and upright; just in all his dealing, and exemplary in his whole deportment.

10 In a proper equal estimate of things, they are nobler objects of our longing desires clearly and fully to understand; and of unspeakably more worth to regard in our practice, than it is to obtain and accumulate wealth, gold, even an immense treasure of the richest gold: there is further more delight and satisfaction in a virtuous character and a good conscience, than in all sensitive pleasures; the delicious sweets of honey, and the purest drops falling from the honey-comb.

11 Again, they alone instruct me how to enjoy and become all

10. More to be desired *are they* than gold, yea than much fine gold: sweeter also than honey, and the honey-comb.

11. Moreover by them is thy servant ^t warned: *and* in keeping

^t *Warned*, as Hammond observes. זָהָר signifies likewise to shine forth, to declare before hand, to arrive at a glorious and flourishing condition: which perhaps may be the sense in this passage.

keeping of them
there is great reward.

all other advantages; and acquaint me with the certain terrible consequences of abusing and perverting them: and in bridling my appetites and passions; in improving my understanding and following its sober dictates, I experience myself to be greatly happy; and conceive reasonable hopes of everlasting salvation.

SECT. 14.
PSALM
xix. 11.

12. Who can understand his errors? cleanse thou me from secret faults.

But, alas! what human obedience is not full of defects and imperfections; or who among mankind attends to and duly reflects on all his unnumbered omissions and offences? I truly desire to repent where I have sinned; and for the future be more upon my guard: but O thou undeceivable inspector of all my actions, do thou pardon and deliver me from the transgressions of a faulty ignorance, heedless inattention, or sudden incursion; from mistakes which may be committed unawares, escape my observation, or slip my memory.

13. Keep back thy servant also from
presumptuous sins,
let

Especially it is my most earnest request that thou
Y 4 wouldst

^u *Presumptuous*, from boiling over of water on the fire, the word denotes *swelling, proud, insolent, purposed, deliberate*

SECT. 14.

PSALM
xix. 13.

wouldest preserve 'and arm
 one who professes religion,
 and with which profession
 they are plainly inconsistent,
 against all deliberate habitual
 and scandalous impieties and
 immoralities: let me not be
 the despicable slave of any
 known folly, criminal pas-
 sion, or vile temptation: then
 I shall maintain my rational
 liberty and virtuous integri-
 ty, and never fall into apos-
 tacy and utter alienation from
 thy knowledge and likeness :
 or crimes that would be fatal.

let them not have
 dominion over me :
 then shall I be up-
 right, and I shall be
 innocent from the
 great transgression.

14. Sensible how subject I am
 to irregularity of appetite and
 many unguarded steps, my
 fervent prayer is, that the
 expressions of my lips, con-
 trivances and designs of my
 heart and whole tenour of
 my life and conversation may
 manifest a grateful sense of
 thy favours and the highest
 regard to thy precepts; O
 my Almighty sovereign, who
 has constantly supported and
 often wonderfully delivered
 me.

14. Let the words
 of my mouth, and
 the meditation of
 my heart be ^w ac-
 ceptable in thy sight,
 O LORD my strength
 and my redeemer.

berate sins. The LXX. render, *sins from strangers, strange
 sins, or other men's sins.*

^w Literally, *shall be acceptable*, or an acceptable sacrifice.

PSALM XX.

SECT. XV.

intercession for another's safety in some time of danger, or success in some hazardous enterprize. Hope and trust in the Almighty declared, with purposes of a regular and unfeigned gratitude. The occasion supposed to be an expedition against the Ammonites and Syrians. An ode or psalm of David directed to the master of musick.

PSALM XX. I.

THE LORD
hear thee in
the day of trouble,
the name of the God
of Jacob * defend
thee.

2. Send thee help
from the sanctuary:
and strengthen thee
out of Zion.

PSALM XX. I.

THE eternal GOD, whose SECT. 15.
wisdom can never be
perplexed nor his Omnipotence enervated, accommodate the dispensations of his providence, guardian of our state, to your present circumstances and distresses: the distinguished attributes and most gracious providence of that All-powerful GOD, whom *Jacob* and his descendants have had abundant reason to celebrate and confide in, as an high tower be your refuge and defence.

PSALM
XX. I.

From the holy place of ²
his especial residence dispatch
all necessary succours for your
assistance: and in any distresses,

* *Defend*, literally *set thee in an high place*, i. e. a fortified town, or a tower of defence erected on a rising ground or high hill, as they have commonly been in all nations and ages.

SECT. 15. *ses, or dangers you may encounter, out of that city where the tabernacle and the ark are stationed most firmly support you.*

PSALM
XX. 2.

3 By succeeding your enterprise, leave a lasting memorial how acceptable your voluntary meat-offerings were, with the genuine spirit of devotion which attended them; and produce in your mind peace and good hope by a signal approbation and entire consumption of your present ascending burnt-sacrifice.

4 Grant, that you may attain what your upright heart desires; and have full resolution to execute in its utmost extent

3. Remember all thy *v* offerings, and accept thy burnt-sacrifice. Selah.

4. Grant thee according to thine own heart, and fulfil all thy counsel.

v A distinction here seems made betwixt *offerings* and *sacrifices*; indeed *tithes, first fruits, &c.* were *offerings* but not *sacrifices*, which were some things slain, and distinguished into *burnt-offerings, sin offerings, trespass, and peace-offerings*. Agreeable to which difference the terms *remember* and *accept* are made use of: the former of which should denote *acceptance* and a kind remembrance: the latter signifies to be *fat and delicate*, rather perhaps to *reduce to ashes, to consume, or destroy*, as *Lew. i. 16. Jer. xxxi. 40* the external and visible sign whereby in ancient times they fully concluded the Divine Being testified his acceptance, most probably was fire from heaven coming down upon the oblation and wholly consuming it, as we find in the famous sacrifice of *Abraham. Gen. xv. 17.* some understand this as a phrase of the same import with the heathen, *Jo. Paxan* used to animate the soldiery when they engaged the enemy.

We will rejoice
in thy salvation, and
in the name of our
God we will set up
our banners: the
LORD fulfil all thy
petitions.

tent the laudable scheme you **3807. 15.**
are proceeding upon.

With hearts full of joy
and gratitude, and with the
loudest acclamations will we
celebrate the happy occasion
and glorious deliverance, Al-
mighty God, as thine and
entirely owing to thy power
and goodness: and to the
distinguished everlasting ho-
nour of the ever living and
true God, will we wave our
banners, found our hopes,
and charge and conquer our
enemies; the all-sufficient in-
finite God, to the utmost of
what they contain, grant all
your petitions.

PSALM
XX. 4. 5.

6 Now know I
that the LORD
saveth his anointed;
he will hear him
from his holy hea-
ven, with the saving
strength of his right
hand.

In the resolution and 6
courage my heart gathers,
notwithstanding all the diffi-
culties and hazards of my
enterprize, I am now positive
as to the event and success of
it: the LORD will favour
and prosper him whom he
hath constituted king and
governor: from his awful
throne in the highest heavens
he will answer suitably to his
requests and necessities; and
by the superior invincible
strength of his exerted Omni-
potence preserve and defend
him.

Some

SECT. 15.

PSALM
xx. 7.

Some lay their account in those precarious frail dependencies, and possess themselves with the certain hopes of victory from military preparations, the strength of their chariots, or the power mettle and speed of their horses: we are neglectful of no prudent expedients, but we commemorate in the most interesting extraordinary events the everlasting perfection and all-governing providence of the God of armies.

On the one hand, as might naturally be expected from their weak supports, they shrink and drop, are mortally wounded, lie dead upon the ground; on the other we stand stedfast, rise high, and make continual advances.

9 Keep from danger, most powerful and most merciful God,

7. Some ² *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8. They are brought down and fallen; but we are risen and stand upright.

9. ^a Save LORD, let the king hear us when we call.

² There being no word in the original for *trust*, it may be the surest way, as Hammond from the *Jewish Arabick* translator observes, to let the beginning of the verse depend on that verb which follows in the end of it, and interpret *some make mention of their chariots, &c. but we will make mention, &c.*

^a A transiſion here from the ſecond to the third perſon has occaſioned ſome difficulty; the moſt proper rendering, agreeable to the *LXX. Vulg.* and *Æthiop.* is *the Lord ſave the king and hear us when we call: And Abu Ezra ſuppoſes*
this

GOD, our most gracious king and governor; continue his safety and prosperity; and refuse not thy favourable regard to our most fervent prayers upon so interesting and important an occasion.

SECT. 15.
PSALM
xxi. 9.

P S A L M XXI.

*Gratitude expressed for mercies and deliverances.
The nature, and readiness of vouchsafing these,
intimated as greatly enhancing the obligation.
Hopes grounded of the enemy's entire destruction.
The correspondence betwixt this and the former,
renders it probable that the one is an hymn of
thanksgiving for obtaining what had been de-
voutly requested in the other. A poetick compo-
sition of David directed to the principal mu-
sician.*

PSALM xxi. 1.

THE king shall
joy in thy
strength, O LORD,
and in thy salvation
how greatly shall he
rejoice.

PSALM xxi. 1.

OUR most gracious so-vereign, even thine
anointed shall in all proper
expressions of gladness and
thankfulness acknowledge,
blessed GOD, thy remarkable
interposition in his favour:
and how greatly delighted
and transported shall his grate-
ful

SECT. 16.
PSALM
xxi. 1.

this whole office of devotion, or sacred ode to be dictated
by David to be commonly used when he went out to fight
their battles for the *Israelites*.

SECT. 15.

PSALM

xxi. 1.

ful heart be in thy compleat deliverance of him from all dangers and calamities.

2 In this wonderful dispensation of thy kind providence thou hast gratified him to the utmost of his most sanguine hopes or wishes: there is not an individual instance which he addressed thee for, that thou hast denied him: his devout supplications are indeed richly answered.

3 Thou hast obviated his humble petition; and before he could prefer it, and in matters quite beyond his desires and expectations hast surprized him with the most distinguished blessings, the pure effects of unsolicited bounty and disinterested goodness; thou hast adorned his

2 Thou hast given him his hearts desire, and hast not withholden the ^b request of his lips. Selah.

3. For thou ^c preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.

^b *Request, &c.* Hammond notes, that the radix signifies *to espouse* as well as *petition*, and it would be elegantly rendered *the espousal of his lips*, i. e. his most important considerable desire which he had set his heart upon, and so often begged of God. But he adds, if the roots be distinguished by the position of the point over *ו* it may signify as in the *Chaldee* and *Syriac*, *effudit, poured out*: and some render *the preparation of his lips*, viz. that which he hath hitherto prepared in the heart by meditation and then poured out at the lips.

^c *For thou preventest, &c.* The radix signifies, as has been already observed, *doing a thing in the nick of time, meeting, being before hand*, i. e. most ready open and bountiful in conferring obligations.

his venerable temples with a SECT. 15.
 most brilliant massy crown, PSALM
 and established him in royal xxi. 3.
 dignity, in supreme authority.

4. He asked life
 of thee, *and* thou
 gavest it him, *even*
 length of days for
 ever and ever.

The substance of his mo-
 dest request was that his life
 might be spared, and not
 sacrificed to his enemies's
 most unjust resentment: which
 thou hast not only granted,
 so that he is under no appre-
 hensions of an untimely fate;
 but according to all human
 probability wilt both prolong
 his years to the farthest date
 of our mortal standard, and
 in the succession of his royal
 progeny continue his line
 throughout all generations,
 even to the end of time and
 consummation of all things.

5. His glory is
 great in thy salva-
 tion, honour and
 majesty hast thou
 laid upon him.

By the series of extraordi-
 nary and unparalleled suc-
 cesses with which thou hast
 blessed his arms, not only
 calamitous scenes vanish, but
 he is daily loaded with fresh
 accessions of dignity and
 glory: his established repu-
 tation as a ruler and victorious
 leader, and growing fame
 will generally be considered
 as undeniable arguments to
 the whole world, how high
 he stands in thy favour.

Through

SECT. 15.

PSALM
xxi. 6.

Through the peculiar extreme regard thou hast shewed him, he shall be universally esteemed a deliverer and publick benefactor; so that it shall be the people's usual wish, and utmost bound of their desire, that all succeeding governors may be like him: constituting him thus the scourge of tyrants and friend of mankind; thou hast produced in his generous mind the noblest satisfaction, and raised his character to an immortal fame.

7 For our excellent monarch places his sole confidence in the protection and blessing of the everlasting God; to whose homage and obedience he is entirely devoted: and through the supports of providence, the integrity of his religion, and the perfect equity of all his enterprizes, he never need to doubt of the stability of his throne, and the flourishing state of his kingdom.

8 And as to his enemies, if any can have such savage natures as to envy the community's happiness, and form designs against his person or government, as his number-
leis

6. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7. For the king trusteth in the LORD, and through the mercy of the most high, he shall not be moved.

8. Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

less instances thou hast done SECT. 19.
 already, thou wilt again PSALM
 enable him to detect and xxi. 8.
 chastise them: they must be
 wicked and abandoned and
 deserve it, therefore shall
 most miserably feel the aven-
 ging hand of heaven and
 justice.

9. d Thou shalt
 make them as a fiery
 oven in the time of
 thine anger: the
 LORD shall swallow
 them up in his wrath
 and the fire shall
 devour them.

Though sentence against 9
 them may not be speedily
 executed, yet they shall by
 no means escape it: as com-
 bustibles, wood and crackling
 thorns thrown into an heated
 oven or raging fiery furnace are
 readily kindled, burned, and
 wholly consumed: or as the
 opening ground in an earth-
 quake suddenly overwhelms
 those who stand upon it: so
 certain are they, in due time
 from the divine displeasure,
 of a terrible and entire de-
 struction.

10. e Their fruit
 shalt thou destroy
 from the earth, and
 their

Their unhappy off-spring 10
 likewise, especially those of
 them

d *Thou shalt make, &c.* i. e. Thou shalt inflict on them
 most grievous and intolerable miseries. Some reckon the
 punishment here alluded to, was that dreadful one the *Ammo-
 rites* suffered 2 Sam. xii. 31. of passing through the brick kiln,
 or perhaps the furnace of their idol *Moloch* or *Milcholm*, to
 which they burned in sacrifice their children 2 Kings xvi. 3.
 and xxiii. 10. The *Chald. Paraph.* renders *the fire, Hell fire.*

e *Their fruit, &c.* Some understand this of the effects of
 their labour in tilling plowing and sowing the ground. But

SECT. 15.

PSALM
XXI. 10.

them who are led by their pernicious example to proceed in the same vile courses shall be rooted out of the earth, neither shall any remains of their detested families ever more be numbered among mankind.

their seed from among the children of men.

11 The severest punishment is perfectly just, because they plainly levelled their hostile designs and instruments of destruction against thyself; thy people and the ruler thou hadst appointed: there was the highest degree of stupidity as well as impiety in their horrid schemes: they ought to miscarry, and they were sure to be frustrated, for it was utterly out of their power to execute them.

11. For they ^fintended evil against thee: they imagined a mischievous device *which* they are not able to perform.

12 As the natural consequence of having engaged in so desperate

12. Therefore shalt thou make them turn [&] their back, *when* thou

as the persons themselves are supposed destroyed, and corn and fruit consequently of no further signification to them, the terms seem most properly applied to their issue, or children.

^f *They intended, &c.* The radix signifies *to stretch out, distend, expand*, it is applied to a pavilion, the heavens, *waiters, clothes on a bed, nets with cords, and beating out metals*, to form them for use, so by an easy metaphor may denote *evil design, vile machinations*. The LXX. and Arab. render *bowed down* evil things, *wrested perverted* them, *distorted his words* or forged slanders and calumnies against him.

[&] *Back*, the Heb. signifies *a shoulder or shoulder blade*, and likewise *a rising piece of ground, or a butt to shoot at*. Gen.

thou shalt make ready *thyne arrows* upon thy strings against the face of them.

spere a cause, against so formidable an adversary, they could not but be exposing themselves to certain and inevitable ruin: it appears they were when thy bow is bent and the winged shafts are fitted to the string; when thy judgments have their commission, and war, pestilence or famine are bid to rage: when they feel the weight of them, and are in the greatest confusion.

SECT. 15.
PSALM
XXI. 12.

13. Be thou exalted, LORD, in thine own strength; so will we sing and praise thy power.

Whatever becomes of¹³ them, whom no other measures would reduce, make thy power and providence Almighty GOD to be acknowledged and universally adored: on account of which inestimable favour, by virtuous lives and the most devout thanksgivings we will declare our extreme obligations and celebrate thy eternal praises.

xlviii. 22. *Hammond, Schmidius, &c.* interpret the expression as alluding to the usual military posture of *setting the shoulder*, covering it or never leaving the whole body exposed. *Castellio* seems to paraphrase very significantly. *For thou shalt set them as thy butt or mark, and with thine arrows aim straight at them:* i. e. they are certain to be destroyed. But some interpret, *thou shalt subdue them, and portion them out as the two brothers did Shechem heretofore.* The expression becoming a proverb, as in *Psal.* lx. and cviii.

PSALM XXII. SECT. XVI.

Pathetick complaints and expostulations with Almighty God from the lowest estate of affliction and persecution: hopes conceived of deliverance and prosperity; and engagements to answer the noblest purposes thereof, in an unfeigned piety and generous liberality; in promoting religion and the most extensive universal reformation. A psalm or hymn of David entitled the ^b morning-hind, directed to the principal musician to be performed in the tabernacle.

PSALM xxii. 1.

SECT. 16.

PSALM
xxii. 1.

MY most merciful God!
My everlasting father,
on what account or through
what provocation, so contrary
to thy usual dealings, dost
thou seem, when thine immediate help is so absolutely necessary even in this extremity to neglect and abandon me? What can be thy views in absenting thyself, in denying the

PSALM xxii. 1.

MY God, my
God, why hast
thou forsaken me?
*why art thou so far
from helping me, and
from ⁱ the words of
my roaring.*

^b *Morning hind*, some understand the name of a tree, others take the title of the psalm to be derived from the stag or deer, which the huntsman early marks out and separates from the rest for the diversion of the day.

ⁱ Literally *the words of my roaring*, or two substantives being commonly used for an adjective and a substantive, *my roaring words are far from my help*, i. e. from helping me. The *Jewish-Arabic* renders *for sake me not, so as that my words and my groanings be far from my help*.

the interposition of thy providence to relieve me, or refusing the least regard to my bitterest and loudest cries.

SECT. 16.

PSALM
XXII. 1.

2. O my God, ^k
I cry in the day-
time, but thou hear-
est not; and in the
night season, and am
not silent.

Ever blessed God, my most ²
earnest supplications all the
day long ascend to the throne
of thy mercy, but thou fa-
vouredst me with no answer: I
continue to do this through
the silent watches of the
night, but in vain: without
intermission of either day or
night, I am constant and most
ardent in my requests, but
have no reason to believe they
are attended to.

3. But thou art
holy, O thou that ^l
inhabitest the praises
of Israel.

Nevertheless, and though ³
a righteous man and thy faith-
ful servant seems deserted and
given up a sacrifice to his
enemies, yet I am persuaded
that thou art holy in all thy
ways, true to thy word, and
never canst forget thy pro-
mises; O thou God of Israel

Z 3

who

^k Hammond renders and Schmidius to the same purpose—
*I cry in the day-time, and thou hearest not; and in the night
and there is not any quiet to me; that is, no answer to my
prayers addrest for quiet or deliverance.*

^l Literally, *thou inhabitest, continuest, remainest, perse-
verest holy, the praises of Israel*, i. e. the object of their
praises and glory. Mudge interprets, the Divinity, that
dwellest where the praises and homages of Israel have been
always offered for mercies granted them. Ludow. De Dieu
understands by *praises*, &c. the Cherubins and ark which
are called the glory of Israel. 1 Sam. 18. 21.

SECT. 16. who by a series of wonders
 in their favour, hast always
 claimed a peculiar tribute of
 the sincerest gratitude from
 thy people.

PSALM
 xxii. 3.

4 Through a long succession
 of generations our forefathers
 chose thee for their God,
 and the great object of their
 confidence: In all cases and
 circumstances, even under
 grievous calamities and the
 heaviest yoke of bondage,
 with an absolute and entire
 reliance they committed them-
 selves to thy protection, and
 we have too many memorials
 to doubt of the happy event;
 thou didst not fail in due
 time to deliver them.

5 In accompanying prudent
 and vigorous measures with
 repeated and importunate ad-
 dresses unto thee, they were
 speedily and effectually re-
 lieved: they hoped answer-
 able to their piety and virtue
 for help, and never had oc-
 casion to complain of their
 hopes deceiving them, or
 that they obtained not what
 they prayed for.

6 But I seem to be made a
 kind of exception from this
 general

4. Our fathers
 trusted in thee: they
 trusted, and thou
 didst deliver them.

5. They cried
 unto thee, and were
 delivered: they trust-
 ed in thee, and were
 not confounded.

6. But I am a ^m
 worm, and no man;
 a reproach of men,
 and

^m *Worm*, Bochart interprets a certain small worm, called
 by the *Arabians* kermes, adhering to some part of trees,
 and

and despised of the people.

general method of divine procedure: as they did I have implored thine assistance and depended on thy protection; but am all the while suffered to be treated and crushed more like a worm than an human being: mankind look upon my condition as most abject and contemptible: reproach and insult is all I receive, even scorn and derision from the vulgar herds.

SECT. 16.

PSALM
XXII. 6.]

7. All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying,

It is a common prevailing torrent of prejudices scoffs and the lowest ridicule that I am become obnoxious to: every one thinks he has a right as soon as he sees to cast slights and indignities upon me; and in my presence by all outward gestures express a scurrilous neglect and entire disdain.

Z 4

Which

and supplying the principal ingredient in dying *scarlet*, hence that colour in scripture is called by the name of the worm, *Thola*. And *Hammond* that kind of worm, which is begotten of a grain of *coccus* or *coccinele*, a red berry, that yields the scarlet juice, with which they die cloth of that colour, and which is full of those red worms. The next ver. in natural strong images expresses how much he was derided.—*They shoot out, &c* Literally *they loose or let go with the lip*, i. e. they thrust it out, or make mouths, by way of sneer or contempt. The *Syro-Arab. Lexic. commotio duorum unius contra alterum*, and the *Arab.* interpreter, they spoke with their lips.

SECT. 16.

PSALM
xxii. 8.

Which intimates that my case is desperate, and cannot but in the highest degree distress me, they make a jest of my sacred and once most secure dependence: openly declaring, he professed to have an interest in providence that should appear, whatever snares and difficulties he met with, so that he should be speedily free'd from them: he is now in our hands, and shall remain so; let us behold such a deliverance as he has talked of, since he is the favourite of heaven; otherwise we shall conclude all such pretences to be no better than horrid cant and vile imposture.

9 But have they any ground for this cruel usage and impious calumny? or are all my professions in reality only meer pretence and delusion? They certainly are not; thy peculiar providence presided over, and carried me safe through all the dangers of a painful nativity: and whence else

8. He ⁿ trusted on the LORD, *that* he would deliver him, let him deliver him seeing he delighted in him.

9. But thou *art* he that took me out of the womb; thou didst make me hope *when I was* upon my mothers breasts.

ⁿ *He trusted*, literally *he cast, rolled, or devolved* himself his ways, or his works *upon God*, i. e. committed them to his care and management or his direction and conduct. In other words, left entirely to him the issue of an unfeigned piety and uniform virtue.

else have I expected or received constant support under all the necessities and weaknesses of a frail and helpless infancy.

SECT. 16.
PSALM
xxii. 9.

10. I was cast upon thee from the womb: thou art my God from my mother's belly.

Before I could thank or know my preserver and benefactor, even from the earliest date of my mortal life, the supply of my wants devolved upon thee, I had no other to depend on: my very being is thy free gift, O my God; and whatever I improperly call my own the pure result of thy bounty and goodness.

11. Be not far from me, for trouble is near; for there is none to help.

Do not now regard me with that indifference and disaffection as if thou didst not care to succour or assist at all; for peculiar straits and miseries do not stand at a distance; they approach very near; and appear both most dreadful and inevitable, for I have no visible helper.

12. Many bulls have compassed me: strong bulls of Bashan have beset me round.

As a miserable man beset with a compleat herd of oxen or full grown bulls, so am I surrounded with dangers: like one

° *Bashan*, being a rich and fruitful country is said to produce the strongest and fattest breed of cattle; by which the psalmist represents wealthy potent and insolent enemies, as the prophet *Amos* styles imperious women kine of *Bashan*, *Amos* iv. 1. The text seems peculiarly expressive of their fierceness.

SECT. 16.

PSALM
xxiii. 12.

one compassed about with the fiercest chafed bulls of Bashan, so am I hemmed in on every side by enemies, who neither want power nor malice to effect my utter ruin.

13 They opened their mouths in continued most licentious invectives and calumnies; like the savage rage and hideous roars with which hungry lions open their jaws at the sight of their trembling prey to seize and tear it in pieces: such opprobrious language have they used, and such violent measures taken to dispirit confound and cry me down, as if they were ready to devour me.

14 And they have too much obtained their ends as to my bodily health, and once vigorous constitution which has greatly declined: as water poured out of a vessel my life is spent in a kind of pining lingering death; and my strength is gone as if all my bones had separated themselves from one another: like wax melted by the fire, my heart,

13. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14. I am poured out like water, and all my ^pbones are out of joint; my heart is like wax, it is melted in the midst of my bowels.

^p Out of joint, the *Heb.* word rather denotes *parting from one another*, as in a consumption of the whole body, than *dislocation*.

heart, beyond all comparison SECT. 16.
 the most excellent part, and PSALM
 that used to be firm and un- XXII. 14.
 shaken, is as to all spirit and
 resolution quite dissolved and
 feeble.

15. My strength
 is dried up like a
 potherd: and my
 tongue cleaveth to
 my jaws; and thou
 hast brought me into
 the dust of death.

Like a burned tile, brick, 15
 or fragment of a vessel made
 of potter's clay, its natural
 moisture is drained; so is my
 strength and vigour utterly
 exhausted: my parched
 tongue keeps close, sticks
 fast to my palate; and thou
 hast suffered me to be re-
 duced to the lowest state,
 wilt shortly confine me in the
 dust of the grave.

16. For 9 dogs
 have compassed me,
 the assembly of the
 wicked

And how can it be other- 16
 wise, for as the fiercest bark-
 ing

9 By dogs seem meant the vulgar rabble.

r This elliptical form of speech seems best rendered ac-
 cording to the *chere* or margin, *the assembly of the wicked*
hath enclosed me as a lion, my hands and my feet, i. e. as a
 ravenous beast to pluck, tear, or pull these in pieces to eat
 or devour them. I have neither power to resist nor avoid
 them. *Mudge* observes, the image is of a man encompassed
 by dogs, and extending his arms to keep them off, but
 they come about him, and fix their teeth and claws in his
 arms and legs, as they could not reach his body. The
 latter part of the next verse *David Kimchi* understands of
feasting the yes, regaling the sight with the misery of an-
 other. *Ludow. De Dieu* interprets *deformarunt vel deturba-*
runt mihi manus et pedes meos, by *tell* in the next verse,
enarrare, nunciare, indicare. Thus the *Chald. Paraph.* *I*
can shew all the scars of my bones, rather perhaps the position
 or state of his bones: And through his extreme leanness he
 could number or shew them one by one. *Animadver.* p. 320.

SECT. 16.

PSALM
xxii. 16.

ing dogs, my implacable enemies have multiplied and surrounded me: a combination of the most wicked and cruel ones with the worst designs have actually invironed me: as a ravenous lion they have as it were crushed or pulled in pieces to devour my hands and my feet.

17 I may distinctly tell, or one by one count all my disunited bare bones: spectators instead of pitying gaze upon me as a monster, or glare at me as an object of their utmost disdain and horror.

18 As if they were perfectly secure of their prey, they seem already to have divided my garments among them; and determined by lot who should take my vesture.

19 With this ignominy and unheard-of barbarity will they finish my wretched life, unless gracious heaven send relief; therefore most righteous and good God do not thou, by a seeming distance from and unconcernedness about them, permit these shocking scenes to happen; O my only strength and succour, do thou be speedy; delay not a moment to send me help left
by

wicked have enclosed me: they pierced my hands and my feet.

17. I may tell all my bones: they look and stare upon me.

18. They part my garments among them, and cast lots upon my vesture.

19. But be not thou far from me, O LORD; O my strength, haste thee to help me.

by such delay it come too late. SECT. 16.

20. ^s Deliver my
soul from the sword:
my darling from the
power of the dog.

O save me from this dreadful danger, properly compared to that of a most fierce lion's bloody jaws: spare my precious life, once gone — never to be restored: and now as near destruction from the power and malice of these savages, as if I was delivered to the most furious dogs to worry and devour me.

PSALM
xxii. 19,
20.

21. Save me from
the lions mouth; for
thou hast heard me
from the horns of
the unicorns.

Rescue me instantly from ²¹ this approaching dreadful fate; it is easy to thy omnipotence, and I have experienced what thou art both able and hast been willing to do for me in no less extreme jeopardy.

22. I will declare
thy name unto my
brethren: in the midst
of the congregation
will I praise thee.

If life be spared and the ²² desirable opportunity granted, I most solemnly engage,
Almighty

^s A passage parallel to this is *Job xxx. 15.* Deliver *napti* my soul or life from the sword, *jechidathi, unicam meam, my darling*, quæ principatum in homine tenet; or as *R. Levi* comments on that text; which exerts its faculties in every one, *me hoe barim*, of the members or organs of the body.

It is usual in scripture style to express the cruelty of men by the names and ferocity of wild beasts; and by *unicorn* here some understand the *Rhinoceros*; others the *Oryx*, whose strength and power of hurting lies in its horns. See *Job xxxix. 9.* &c. — There is a very obvious similarity betwixt several passages in this psalm and some of that ancient and admired performance.

SECT. 16. Almighty GOD, to publish
 among my countrymen to
 thine honour, the inexpressible mercy: when the greatest numbers of them are assembled and surround me, I will thankfully declare the important fact, and ascribe all possible glory and adoration to its divine and ever blessed author.

PSALM
 xxi. 22.

23 With an heart overjoyed and full of love and gratitude I will openly proclaim to them, — Oh all you who know the true GOD, and profess his holy religion concur with me in celebrating his everlasting perfection: you off-spring of the pious and upright *Jacob*, offer the devoutest praise to this most faithful and bountiful Deity; and the whole posterity of *Israel* be true to your covenant, and most sacredly and inviolably observe his laws.

24 For how godlike and truly glorious the present happy occasion! Men commonly follow the successful, court the fortunate, and shun as despicable or even hate as detestable the greatly distressed; the mighty GOD hath not acted according to these measures,

23. Ye that fear the LORD, praise him, all ye seed of Jacob glorify him, and fear him all ye seed of Israel.

24. For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

fures, neither hath he as SECT. 16,
beneath him contemptuously PSALM
overlooked, nor as unclean xxii. 24.
and utterly unworthy abomi-
nated an helpless mortal sunk
into the lowest and most
abject outward condition :
though for a season he was in
heaviness, he hath not utterly
rejected, and totally and per-
petually withdrawn his fa-
vourable regard, but when
he lifted up his voice for
help in distress he attended
and readily and effectually
answered.

25. My praise
shall be of thee in
the great congrega-
tion : I will pay my
vows before them
that fear him.

I will place in the most 25
conspicuous and illustrious
point of view this eminently
laudable fact, and celebrate
thy perfections for it, before
the largest concourse or grand
assembly of our tribes : what
offerings and sacrifices I have
vowed and religiously pro-
mised, I will without any
deficiency in the most com-
plete manner perform, in the
presence of the greatest mul-
titudes who shall be come up
to Jerusalem to worship the
ever-living and true God.

26. The meek
shall eat and be sa-
tisfied : they shall
praise

The afflicted humble and 26
destitute, whose narrow cir-
cum-

^t Geierus pertinently remarks, that in eucharistical sacri-
fices, on account of signal deliverances, it was customary to
invite

SECT. 16.

PSALM
xxii, 26.

cumstances are inadequate to the expence of costly offerings, shall be invited to plentiful tables, and completely satisfied with the richest delicacies: without the least difference appearing on account of their riches or poverty, all who pay homage unto GOD in order to gain his favour and blessing, shall be in a suitable happy condition and capacity for acknowledging and adoring him: let all your drooping uneasy thoughts subside, doubt not, your hearts shall be settled, and all your comforts be perpetually continued to you.

- 27 People from the remotest parts of the land shall bring to remembrance GOD's great and noble deeds by a most thankful mention of them; and make all proper reflections and returns of gratitude: and not only the peculiar people, but all the families of mankind and nations of this whole earth shall, Almighty GOD, in the most expressive actions, pay thee divine honours, religious worship and service.

praise the LORD that seek him, your heart shall live for ever.

27. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

Neither

invite a multitude of guests; and that on these occasions a portion was commonly given to the poor.

28. For the kingdom *is* the LORDS: and he *is* the governor among the nations.

Neither is this any thing but what is perfectly reasonable, and what they were always indispensably obliged to do, the same that the Jewish kingdom does; for the government of the moral world by his laws, as the natural by his providence is his indisputable and inalienable right, who is the creator of all things: and he who presides over directs and sustains reasonable creatures wherever they are situated, ought to receive their united acknowledgments and universal obedience.

SECT. 16.
PSALM
xxii. 28.

29. All *they that* *rest* upon the earth, shall eat and worship: "all they that go down to the dust, shall bow before him, and none can keep alive his own soul.

In this land of our nativity, 29 it is customary and conformable to the ceremonial institutions of *Moses's* law, that the opulent who had cattle of their own, or were in circumstances to purchase them, and to travel to Jerusalem; have all along at proper times

" Some render, *and for him who doth not enliven his soul,* i. e. who dies, *his seed or posterity shall serve him,* i. e. God. Others, *and none can keep, or hath kept alive his own soul:* i. e. relatively to *David,* 'tis God that hath delivered and preserved him, and none else could. The paraphrase of this and the following ver. is in part taken from an anonymous author. There seems to be an original beauty in the style; the rich he calls *pingues terræ,* or as *Ludov. De Dieu,* *omnes cineres terræ.* *Animadvers.* p. 321.

SECT. 16 offered sacrifices and eat their
 share of them and worshipped
 the great and good God of
 earth and heaven. So far as
 in me lies, I will take care,
 that whatever mortal men are
 my subjects, shall not want
 wherewithal to worship God,
 nor time and opportunity to
 attend his service. And when
 I speak of mortal men, I
 mean all without exception,
 whom I wish to see in all
 respects as to their reli-
 gious concerns, upon equal
 terms with the rich, for
 they all are as to their
 original and absolute de-
 pendance, for who can
 keep alive himself, or raise
 himself when he is once
 dead.

30 I hope further and promise
 myself that my seed and off-
 spring shall also do much for
 the service of GOD: many
 succeeding kings descended
 from me shall shew a great
 zeal for his honour: and at
 last the great king, the *Mef-
 siab*, shall be born of a virgin-
 lineally descended from me;
 so that my family shall be ac-
 counted sacred to the true
 GOD.

30. A seed shall
 serve him, it shall
 be accounted to the
 LORD for a gene-
 ration.

They

31. They shall come, and shall declare his righteousness unto a people that shall be born, ^w that he hath done *this*.

They shall rise in their SECT. 16.
 several ages, as a generation devoted to God, and declare PSALM xxii. 31.
 at Jerusalem the righteousness and beneficence that he hath wrought, acknowledging that he exercises a most just government; and at last he who is to be the Saviour of the world: and what I now say shall hereafter be confirmed by the greatest miracles, and by an angel, and a star from heaven. God's truth and faithfulness to me and my family, I say shall be confirmed to a people whom he shall raise up [the Christian Church] whose minds God shall form for the receiving and practising divine truth and everlasting virtue.

PSALM XXIII. S E C T. XVII.

By the emblem and beautiful representation of a shepherd and his flock, the psalmist describes his own easy and flourishing condition, owing to the vigilant care and constant bounty of divine providence. An ode or hymn composed by David.

PSALM XXIII. I.

THE LORD is my shepherd, I shall not want.

PSALM XXIII. I.

THE faithful and most SECT. 17.
 beneficent God, in his PSALM xxiii. 1.
 watchful and kind providence is

A a 2

^w *That he hath done this, or because he, &c.*

SECT. 17 is the same to me and all
 { PSALM
 xxiii. 1. } affairs wherein I am interested, as the best of shepherds is, with respect to the safety and welfare of his flock; I shall therefore never be destitute of what is truly necessary and most convenient for me.

2 As the wise and good shepherd is concerned to find out the richest pasturage with proper shades for his beloved charge: as he goes before and they follow him on the fertile banks of gentle streams, where they meet with plentiful herbage, refreshing breezes, and water to quench their thirst: so my Almighty guardian provides abundant supplies for all my numerous returning wants.

2. He maketh me to lie down in * green pastures: he leadeth me beside the still waters.

As

* *Green pastures*, some render, *folds of budding grass*, the radix signifies *to be settled in an habitation*. To have at home where one settles and rests content and satisfied. Here, as in 2 Sam. xv. 25. it denotes *a sheep-coat, or pasture*; a plot of ground proper for the plentiful and secure feeding of sheep: with coverts provided to screen them from the noon-day sun, to which they ordinarily drove them till the heat abated: and as the *Heb.* is, *waters of rests*: which were void of danger, and afforded refreshment both of element for their thirst and fresh breezes of air. Thus the Latin poets.

*Æstibus in mediis umbrosam exquirere vallem.
 Lene fuit Nilus, sed cunctis omnibus extat.
 Utilior.*

3. ^v He restoreth my soul: he leadeth me in the paths of righteousness for his names sake.

As the good shepherd endeavours the preservation of his fleecy care, strengthening the weak and recovering the diseased: and if any stray from the flock or fold restoring them: so hath my heavenly guardian revived my drooping spirits, and recovered my declining health: owing to his inexpressible goodness he guides me in a spiritual moral way, by the laws of wisdom in paths of virtue to perfection and happiness.

SECT. 17.

PSALM
xxiii. 3.

4. Yea, though I walk through the ^z valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.

As the faithful shepherd still doubles his care and diligence in proportion to the difficulties that arise in tending his flocks and driving them through barren deserts from pasture to pasture; applying his rod for their secure guidance, and his staff for their vigorous defence: so am I fully persuaded, that I shall ever find a gracious providence to direct and support me, even

A a 3 in

^v He recovers, &c. *Mudge* very properly renders, when I am ready to faint, he refreshes me and brings me to life again. The same expression, *Psal.* xix. 7.

^z By valley of the shadow, &c. some understand the deserts of Arabia; it seems to denote intricate obscure and dangerous places: the rod to signify the wand used gently to strike; and the staff the shepherd's crook or sheep-hook applied to catch and rule and defend them.

SECT. 17. in a state of the greatest affliction and misery. Under the divine care as my heavenly shepherd, and governed by the Almighty as my LORD and King, I will in no imaginable circumstances give way to distracting fears, to gloomy and melancholy reflections or apprehensions.

PSALM
xxiii. 4.

5 Thou hast provided for me, even in the sight of mine enemies, and in opposition to all their envy and malignity, not only a competency, but a plenty of all things necessary for this life: for occasions moreover of festivity, I have oil which maketh the face to shine, and generous wine that rejoiceth the heart.

6 What can I infer or reasonably expect from hence, but

5. Thou preparest a table before me in the ^a presence of mine enemies: thou ^b anointest my head with oil, my cup runneth over.

6. ^c Surely goodness and mercy shall follow me all the days

^a *In the presence* some render *in spite of*, or *maugre* all their malice.

^b *Anointest my head*, taken from festivals in which they paid this respect to the principal of their guests: some interpret it of his being anointed to royalty: but this perhaps might not be esteemed so suitable to the natural and simple images of this most beautiful pastoral composition.

^c *Surely, &c.* some render, *nothing but goodness and loving-kindness shall, &c.* there is a beauty in the word translated *follow*, as used here, it commonly signifying *to pursue as an enemy or persecute*. By *dwelling, &c.* as *Mudge* observes, he means, that he should never be debarred from going to the tabernacle. It is said, the *Jews* commonly repeat this psalm at their tables.

days of my life: and
I will dwell in the
house of the LORD
for ever.

but that undeserved as they SECT. 17.
all are, I shall enjoy a per-
petual continuance and daily PSALM
increase of these mercies and xxiii 6.
blessings: and in return for
them, wherever the ark is
placed and the people assem-
bled for publick worship,
there will I be present as long
as I live, even until I am re-
moved from GOD's house on
earth to dwell for ever with
him in his heavenly temple
and glory.

P S A L M XXIV.

*The world in common with whatever it contains,
the divine property and workmanship. One place
peculiarly appointed for God's worship and habi-
tation; and men of unblemished morals and
uniformly virtuous lives the most acceptable wor-
shippers. A psalm composed by David, pro-
bably, to celebrate some victory, or upon placing
the ark in the tabernacle on mount Sion.*

P S A L M xxiv. 1.

THE earth is
the LORDS,
and the fulness there-
of; the world, and
they that dwell
therein.

P S A L M xxiv. 1.

THE wonderful fabrick SECT. 17.
of this spacious and PSALM
solid earth, with all its mul- xxiv. 1.
tiplicity and variety of pro-
ductions appertains as his in-
alienable property to Al-
mighty GOD; the whole wide
world, with all its human in-
habitants of every age and
sex nation and language.

SECT. 17.

PSALM
xxiv. 2.

For he alone at first created
and fashioned it, disposed of
all its parts in the most regular
order, and determined
its stability : by his admirable
wisdom and omnipotence he
hath made such arches and
channels, banks and cavities
in the earth, that the waters,
which naturally rise and originally
were placed above, are
now as to the main mass of
them, beneath it ; and yet the
earth stands firm upon that
fluid body, as upon the most
solid and immovable foundation.

3 If this great architect and
absolute LORD of the vast
universe vouchsafe a peculiar
regard to one place more than
other, and fix upon mount
Sion for the ark of his co-
venant and symbols of his
especial presence to rest on,
the

2. * For he hath
founded it upon the
seas, and established
it upon the floods.

3. Who shall ascend
into the hill of the
LORD? and who
shall stand in his
holy place?

* *Milton* seems to have had this passage in view in the following lines :

————— So he the world
Built on circumfluous waters calm, in wide
CrySTALLIN ocean, and the loud misrule
Of Chaos far removed. ———

Aristotle accounts this a standing miracle, that the waters
which are specifically lighter, and therefore naturally rise
higher than the earth, do not perpetually overflow it, but
are kept in by their shores, as confined within doors and
bars.

the enquiry is natural, who is fit and qualified to ascend this distinguished holy mountain? who shall be esteemed worthy to stand there and pay the eternal G O D due homage?

SECT. 17.

P S A L M.
XXIV. 3.

4. He that hath clean hands, and a pure heart; who hath not lift up his soul unto ^d vanity, nor sworn deceitfully.

Unquestionably the man, 4 not whose appearance is most formal, his expressions significant, or his oblations costly; but whose heart and life have been regular and virtuous: he that hath hands clean from all dishonest corrupt and depraved actions: whose mind is likewise pure from all criminal designs and vicious affections: who hath never taken his soul in his hand to pledge it by a false oath, nor thus solemnly told a deliberate lie, to benefit himself or prejudice his neighbour.

5. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

He shall undoubtedly 5 through the divine mercy, for the sanctity of his worship and the sincerity of his obedience be accepted and rewarded; whenever he approaches

^d *Vanity*, some understand *idolatry*, others riches honours and pleasure. The next phrase is interpreted of idle and profane, or corrupt and false swearing. But *Hammond* seems inclined to interpret it, *swearing by the life of God to a vain, i. e. false thing.*

SECT. 17. } preaches the sanctuary after
 this manner, and particularly
 when in his affliction and ne-
 cessity he implores, he shall
 obtain assistance and deliver-
 ance.

PSALM
 xxiv. 5.

6 This is the only sort of men who worship the Almighty to any purpose; and truly and unfeignedly desire, and by proper means endeavour to obtain his favour: that sincerely wish or can rationally expect, O thou protector of *Jacob*, to be regarded in the eye of God and man as the spiritual moral descendants of that ancient worthy patriarch, or as *Israelites* indeed in whom is no guile.

7 Open now ye gates of the strong fort of *Sion*, and be ye wide

6. This is the generation of them that seek him, that seek thy face, ^e O *Jacob*. Selah.

7. ^f Lift up your heads, O ye gates, and be ye lift up, ye

^e O *Jacob*, some explain of the descendants of *Jacob*, and being proper members of their communion or professytes to their religion: it rather seems to refer to the God of *Jacob*.

^f Our great poet seemed to have this passage in view.

——— Heaven open'd wide
 Her ever during gates, harmonious found
 On golden hinges moving, to let forth
 The King of glory in his powerful word
 And spirit coming to create new worlds.
 Open ye everlasting gates, they sung,
 Open, ye heavens, your living doors, let in
 The great Creator from his work return'd.

ye everlasting doors,
and the King of
glory shall come in.

wide open, ye strongest defences and impregnable doors of the holy city, for the ready admission, and most thankful hospitable reception and entertainment, of the ark; the symbol of God's presence; and in some sense the presence of the King of Glory; who is now entering his royal palace and lasting residence.

SECT. 17.

PSALM:
XXIV. 7.

8. Who is this
King of glory? the
LORD strong and
mighty, the LORD
mighty in battle.

Who is this monarch of 8
such peculiar dignity and
transcendent glory? That
God who hath promised, in
an especial manner to be pre-
sent between the cherubims
over the ark, is the most
powerful of beings, the LORD
Almighty, in whose strength
and under whose protection
we are invincible in war, or
certain to triumph over all
our enemies.

9. Lift up your
heads, O ye gates,
even lift them up,
ye everlasting doors,
and the King of glo-
ry shall come in.

Throw open your widest 9
gates, O ye principal inha-
bitants of the city of *Jerusa-
lem*, even those strong and
heavy doors which are made
of the most durable materials,
that the ark of the covenant,
and along with it, the em-
blems

Lift up, &c. It is generally supposed, as is common to
fortifications, that these were *portcullis's* or *hanging gates* shut
by letting down, and opened by lifting up.

SECT. 17. {blems of the supreme majesty
may enter *Sion* with all possible dignity and solemnity.

PSALM
xxiv. 9.

10 Who is this Being of supreme majesty this most glorious potentate? The God who presides over the events of war, and as he pleases disposes of victory, he must be confessed to be worthy of all possible adoration, the most perfect and magnificent of all Beings.

10. Who *is* this King of glory? the LORD of hosts, he *is* the King of glory. Selah.

PSALM XXV. SECT. XVIII.

An humble address to the Almighty, with devout hopes in his mercy, that notwithstanding his errors and offences, he might not be triumphed over by his enemies, who availed themselves of them, nor loaded with publick infamy and reproaches. He earnestly implores pardon of the past, and that his future integrity might preserve him: further, that present national troubles and calamities might subside, and the publick tranquillity be restored. A psalm of David, supposed to have been penned after some great oversight, if not in the time of Absalom's rebellion, and after the shocking matter of Uriah.

PSALM XXV. 1.

SECT. 18. {

PSALM
xxv. 1.

AFTER the manner and with the sincere heart of a very afflicted humble

PSALM XXV. 1.

5 U NTO thee,
O LORD, do
I lift up my soul.

5 The parts of this psalm are ranged in alphabetical order, probably from a very ancient custom or opinion that

ble suppliant, O most merciful GOD, I beg leave to address thy throne.

SECT. 18.

PSALM

XXV. 1.

2. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me.

O my good and powerful GOD, if I had great earthly friends, I should not absolutely rely upon them; but I have no one but thyself to confide in, and I do wholly trust in thee: suffer not this confidence to end in disappointment and confusion: nor mine enemies to prevail, triumph, and trample on me, who have pretended and really hoped, that the Almighty was my friend.

3. Yea, let none that wait on thee, be ashamed; let them be ashamed which transgress * without cause.

Truly in a matter of such general concern as men's religious hope and trust, I cannot but beseech thee, that not one

that this method added to the beauty, or rather as one would suppose to assist young memories: for the omission of three letters. It is observed, that there is only one word in the *Hebrew* language beginning with the letter *Vau*, and that incapable of being used on such an occasion: that there are two *Respes* to supply the deficiency of *Koph*. It is added, that the supplemental verse begins with the letter *Pe*, perhaps to apprise the reader that the psalm was פסם *utilis, clausus*, lame, imperfect and defective of one letter of the alphabet.

* *Without cause*, Hammond interprets of being perfidious and receiving no reward or advantage, and the psalmist's wish, that such might be rendered ridiculous. The radix signifies to be empty, poor, insignificant, without present, or recompence: and without business, causeless, without any reason, and likewise void of all good qualities. Prov. xii. 11. Psal.

SECT. 18.

PSALM
XXV. 3.

one individual of all those, who in well-doing, commit themselves and their affairs to the disposal and conduct of thy providence, may ever be frustrated in their reasonable expectations; nor shamefully treated on account of this truly reputable and honourable procedure: rather, as they justly deserve, let those who prevaricate with the laws of God and man, and act a most perfidious and injurious part without any provocations given or wrongs done to them, be defeated exposed and universally detested.

4. And that I may never through any difficulties or temptations pursue wrong measures, it is my prayer to thee, the God of all wisdom and righteousness, that thou wilt demonstrate to the view of my mind all the laws of prudence and virtue which I am to observe: instruct me fully in those courses which are agreeable to the rules of thy providence; and at once my duty and my security.

4. Shew me thy ways, O LORD: teach me thy paths.

In

Psal. vii. 4. The preceding expression some understand, but it seems too confined a notion, of *David's* staunch adherents and faithful friends.

5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

In great compassion to my weakness and imperfection be thou my constant guide as to the truth simplicity and sincerity of all moral goodness; and do thou daily freshen the idea, and strengthen the resolution, that I may in no instance be forgetful, or wavering about these most important matters: in as much as, from thy protection and the observance of thy precepts I ground all my hopes of safety; and in the only proper ways of holiness and righteousness have my eyes continually up to thee for support and conduct.

SECT. 18.

PSALM

XIV. 5.

6. Remember, O LORD, thy tender mercies, and thy loving kindnesses: for they have been ever of old.

And though I am sensible of my own unworthiness; alas! the most faithful of thy servants have not been free from errors and infirmities, yet give me leave to plead with, and humbly put thee in remembrance what indulgence thou hast shewn, and with what tenderness thou hast dealt with me: nay how boundless thy goodness and amazing thy compassions have always appeared, even from the foundation of the world, to those who sincerely endeavoured to please and serve

SECT. 18. serve thee; in all their distresses, and notwithstanding their mistakes and frailties.

PSALM
XXV. 6.

7. Keep not in remembrance, I intreat thee, so as to be displeased with and punish the numberless wrong steps vanities and follies of my inexperienced giddy younger days; nor lay to my charge those greater and more deliberate aggravated transgressions and vices of my riper years: not according to the rigour of justice, but the immensity of thy mercy do thou review and judge; and for thy goodness sake, O most gracious God, do thou multiply to pardon.

8. Most benevolent and righteous is the eternal Deity, and inconceivably well affected to, and desirous of all men's virtue and happiness: as to those who have erred and strayed, it is not his pleasure to be severe and destroy, but by all reasonable expedients reclaim and restore to obedience and favour.

9. Once rendered submissive, and truly sensible of their infirmities, he will clearly instruct them in the important distinctions betwixt good and evil:

7. Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me, for thy goodness sake, O LORD.

8. Good and upright is the LORD: therefore will he teach sinners in the way.

9. The meek will he guide in judgment: and the meek will he teach his ways.

evil: and the penitent humble and modest perfectly inform in the nature and all the particular circumstances of right action, such as will entitle them to his friendship and establish their felicity.

SECT. 18.

PSALM
XXV. 9.

10. All the paths of the LORD are mercy and truth, unto such as keep his covenant, and his testimonies.

There is a remarkable peculiar lenity and kindness, equity and fidelity in the whole procedure of divine providence, respecting those who regularly perform the condition of God's covenant and promises; who are not wanting in sincere endeavours of an entire conformity to the rules he hath prescribed them.

11. For thy names sake, O LORD, pardon mine iniquity: for it is great.

My defects and imperfections are too numerous and notorious for me to expect to stand the test of a strict and rigorous justice: from the pleas of mercy, the tender motives of thine everlasting goodness be prevailed on, LORD, to remit the punishment of my most aggravated iniquity: I do not attempt to extenuate matters from any suddenness of passion or violence of temptation; but ingenuously confess, most freely own that I deserve the heaviest judgments.

SECT. 18.

PSALM
XIV. 12.

Neither I myself, nor any one else was ever guilty in such heightened enormous instances through ignorance; for in whatever man's heart the principles of rational and true religion are deeply grafted; and whose life is devoted to please and serve the LORD; to him he will some way afford sufficient direction and knowledge, that he may never fail to keep steadily in that course, which will render him acceptable, and finally approved by his God and judge.

13. Whatever portion of the good things of this life shall be allotted him, his mind is so prepared and disposed that he shall enjoy, be satisfied, and truly happy in it: And his off-spring, when he shall sleep with his fathers, following his steps, upon grounds of the strongest probability may be expected in safety, pleasure, and prosperity to possess what share he hath transmitted them, or they themselves shall acquire or obtain.

12. What man is he that feareth the LORD? him shall he teach in the way *that* he shall chuse.

13. His † soul shall dwell at ease: and his seed shall inherit the earth.

As

† Literally, his *soul* or *life*, i. e. his person *shall dwell in* good, i. e. dwell where he shall enjoy all proper accommodations and desirable advantages.

14. The ^h secret of the LORD is with them that fear him: and he will shew them his covenant.

As if divine councils were held on their account, or over their tabernacle, a peculiar blessing shall attend, and affairs of singular importance be communicated to them who fear in the least instance to offend God: And he will clearly reveal to them the nature conditions and everlasting advantages of that covenant or engagement he hath been pleased to enter into with the sons of men.

SECT. 18.

P S A L M
XXV. 14.

15. Mine eyes are ever towards the LORD: for he shall pluck my feet out of the net.

I very justly entertain the highest regard, and ever fix all my attention towards the LORD to help me out of all my distresses: for he easily can, and I hope he will enlarge my steps, and free me from all my straits and pressing necessities.

16. ⁱ Turn thee unto me, and have mercy upon me: for ^{*} I am desolate and afflicted.

By the kind dispositions of thy providence give a favourable turn to my cir-

B b 2

cum-

^h *The secret*, some render from *סוד* *fundavit* the foundation or strength; but the true radix seems to be *סוד* the counsel of God, his decree, his law, being an image borrowed from the place where princes and rulers held their assemblies to consult upon publick affairs, and enact laws: might it not be rendered, shall be of his cabinet counsel, or in the N. T. phrase, shall know the mysteries or the choicest truths; of the kingdom of heaven, i. e. of the gospel.

ⁱ *Turn thee*, &c. Heb. *face about towards me*.

^{*} *I am desolate*, &c. the Lat. *Vulg.* properly renders, *et solus sum ego*. I am alone and poor.

SECT. 18.

PSALM
XXV. 16.

cumstances; and shew me that mercy which I am in the greatest want of: for under the heaviest weight of affliction I am destitute of all hopes of succour from any other quarter, friends forsaking and human help utterly failing me.

17 The anxieties and tribulations of my tortured heart continually increase, and grow more intolerable: O set me at liberty from these pressures and miseries.

18 With eyes of affection and commiseration behold the afflicted and disconsolate life I lead; and whatever sins I have committed that deserve such chastisement, O pardon the guilt of them and remove the punishment.

19 Look with just displeasure on my enemies; and give proper rebukes to them; for they are multiplied, and their aversions and resentments are most

17. The troubles of my heart are enlarged: O bring thou me out of my distresses.

18. ¹ Look upon mine affliction and my pain, and forgive all my sins.

19. Consider mine enemies, for they are many, and they hate me with cruel hatred.

¹ Look upon, &c. *Aben Ezra* renders, *my conscience against which I strive but prevail not*. But as sin comes after, and he would hardly implore the pardon of it if he was still in subjection to its domineering power, *affliction and pain* rather signify distress and anguish: As *distress* in the foregoing ver. signifies to be *set fast and pent up, so as to have no way left to help himself*, as water when it is frozen into ice, and cannot flow.

20. O keep my
soul, and deliver me:
let me not be asha-
med, for I put my
trust in thee.

21. Let integrity
and uprightness pre-
serve me: for I wait
on thee.

22. Redeem Israel,
O God, out of all
his troubles.

most causeless ungenerous SECT. 18.
and cruel.

Preserve, I most earnestly PSALM XXV. 19,
beg of thee, my life, which 20.
they plainly aim at, and de-
liver me out of their hands:
let me not be made a publick
spectacle by an untimely and
tragical end, for I place my
hope and trust in thee, in whom
it shall never be said, that an
upright man hoped in vain.

Suffer my entire hatred of 21
hypocrisy, and my integri-
ty and sincerity of virtue, as
to the general tenour and
great lines of my life, to
prevail with thee my good
God, to support and defend
me: for though I am not
without sins and blemishes,
yet I am thy constant wor-
shipper and faithful servant;
and I wholly rely for deliver-
ance upon thy providence
and promises, thy fidelity
and mercy.

As for myself, so I pray to 22
thee for this whole land and
nation, now under apprehen-
sions and calamities; that by
the seasonable regard of thy
good providence thou wouldst
put an end to their troubles,
and restore their tranquillity
and happiness.

PSALM XXVI. SECT. XIX.

An appeal to the Almighty with regard to his virtue and integrity; or an humble request for justice to be done him by an impartial fair trial. Instances of his behaviour. His conformity to the divine truth and benevolence. Avoiding evil communications. Purpose regarding the profession of true religion. Request that his end may not be like that of the ungodly. And resolution to persist in doing his duty. A psalm of David, supposed to have been penned during Saul's persecution.

PSALM XXVI. I.

SECT. 19.

PSALM
XXVI. I.

IT greatly enhances all my other sufferings, that my character and integrity are impeached: and O thou supreme Judge, do thou bring me to a fair trial agreeably to the rules thou hast prescribed, for I am conscious that I have sincerely endeavoured to conform to them: I have moreover in the obedience of thy laws depended on thy gracious support and protection; therefore it is my firm persuasion that

PSALM XXVI. I.

JUDGE me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD: therefore I shall not ^{be} slide.

^a *I shall not slide*, the radix signifies to be strained or out of joint, Prov. xiv. 19. The effect of a weak or laxated, disjoined limb. To totter, to be disabled from walking with ease and strength by reason of a wrenched or dislocated ankle. 2 Sam. xxii. 37. To wobble through weakness.

that I never shall through any infirmity be disabled from walking with ease strength and steadiness: never be surprized unguarded by any temptation, nor supplanted so long as I am stedfast to my duty.

2. Examine me,
O LORD, and prove
me; try my reins
and thy heart.

And that it may appear, 2
I have just ground for
what I now declare, even the
testimony of a good con-
science; do thou, O LORD,
make the strictest search into
my thoughts and actions; and
use what means thou plearest
to clear the innocence of my
designs and most secret in-
tentions.

3 For thy loving
kindness is before
mine eyes: and I have
walked in thy truth.

For the highest esteem and 3
most grateful sense of thy
goodness and favours, with a
full conviction of the condi-
tions whereon thou vouch-
safest them, have been my
steady and invariable prin-
ciples of action; influencing

B b 4

me

◦ *Examine prove and try, &c.* in the original are very strong and emphatick as well as beautiful and elegant — The first expresses a *trial* in order to a *discovery* of a person whether he will do right or wrong The second *pouring out*, as a founder does *liquid metal*, when he casteth an image in a mould; The third, melting gold or silver to refine or bring them to greater purity, by separating the dross. *Figuratively* to refine the mind by afflictions, or such trials of virtue, as God seeth are most proper to improve it. *Reins or heart* are commonly used to denote *affections* and *thoughts*.

SECT. 19. me to an unconfined and disinterested kindness and benevolence: and in order reasonably to rely on thy promises, the truth purity and simplicity of virtue and religion have been the constant measures by which I have regularly conducted my temper and behaviour.

PSALM
XXVI. 3.

4 The morals of others have likewise been the rule of my regard to them, and only tie of my friendship: I have shunned all converse and acquaintance with men of double false hearts and impious vicious characters and practices; neither will I ever be found in company with designing wicked persons or dissembling vile hypocrites.

4. I have not sat with ^o vain persons, neither will I go in with dissemblers.

5 I have had in the utmost detestation and abhorrence the assemblies of corrupt perfidious wretches, as productive

5. I have hated the congregation of evil doers: and will not sit with the wicked.

* כְּתֹמָר signifies a mean ordinary man, or low-bred fellow. A person with whom familiarity may be used either on account of low condition, or intimate acquaintance. *Job xix. 19. my inward friends, the fellows of my secret, xi. 3. should thy lies make men hold their speech?* If they silence ordinary mean men, or satisfy familiar intimate acquaintance should they silence us. *Isai. 5. 13. Dissemblers, bidden persons, secret dealers, who under specious shews concealed wicked designs. The radix signifies to be hid concealed obscure. Or as the French have it, le gens coverts.*

ductive of nothing but mischief: neither will I upon any account enter into consultations, or concert schemes with people of dark involved dispositions and iniquitous ungodly conversations.

SECT. 19.

PSALM

XXVI. 5.

6 I will wash
mine hands in innocency: so will I compass
thine altar, O
LORD.

According to custom and in token of mine integrity, I will not only wash my hands before I perform my devotion; but I will at the same time that I protest mine innocence as to the crimes charged upon me, most solemnly declare my resolutions, ever to stand clear of them; and all other enormous transgressions. That

I will wash, &c. the foregoing verb's being in the present, as Hammond observes the future is probably to be rendered here. Some understand this of an ancient custom observed by Pilate, of washing the hands in token or as a protestation of innocence. This might be borrowed by the heathens from the Jews, whose particular ceremony seems here alluded to of the priests washing his hands before he sacrificed, and who in offering compassed the altar; then the meaning will be, *he had constantly joined together purity and devotion; walking innocently.* Guffet. remarks, the priest ought first to wash in the brazen sea, and from thence return to the altar, from whence he beheld the tabernacle, which could not be done without going about a great part of the altar. *Aristeas Hist.* LXX. p. 890. observes, it is the custom of the Jews to wash their hands as often as they pray to God. To which the Apostle alludes by the phrase, *lifting up holy hands,* 1 Tim. ii 8. The same custom, as Edwards remarks, that the Jewish worshipper observed, and went round the altar at the feast of tabernacles, prevailed among the heathens. See *Hom. Iliad* vi. *Lequ. Antiq.* Vol. ii. p. 598.

SECT. 19.

PSALM
XXVI. 7.

That I may always be duly prepared to testify my own unfeigned gratitude; and that by publickly declaring the various multiplied and astonishing instances of thy goodness and mercy, I may render others sensible of and sincerely thankful for them.

8 On these accounts of promoting social religion, and establishing every good purpose in my own mind, it affords me the highest pleasure, most glorious God, to be present, in thy tabernacle at the solemnities of divine worship; and take my part in the sacred offices which are performed where the ark of thy covenant is placed.

9 Suffer me never to incur the like guilt, nor receive the punishment of being gathered for destruction with sinful ungodly men: let not my life end, by any of those terrible judgments which are deemed tokens of thy extreme displeasure; and due only to the worst of evil doers, murderers, and the blood-thirsty destroyers of mankind.

Who

7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8. LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9. Gather not my soul with sinners, nor my life with bloody men.

9 Gather not, &c. *Heb.* as men gather flowers and fruit to preserve them.

10. In whose hands
is mischief, and their
right hand is full of
bribes.

Who have actually perpe-
trated, and are ever ready to
repeat scenes of the vilest
iniquity and barbarity: who
are in the highest degree
mercenary corrupt and venal
themselves, and make not
the least scruple at tampering
with and perverting others.

SECT. 19.

PSALM
XXVI. 10.

11 But as for me,
I will walk in mine
integrity: redeem
me and be merciful
unto me.

But as to myself, the direc-
tion of my thoughts, and the
course of my life and conver-
sation; I am fully determined
whatever be the consequence,
to observe the strictest laws
of an inviolable integrity:
proceeding in this simple
honest way, I beg to be ex-
tricated and preserved from
all dangers and evils, and
that I may obtain favour and
mercy.

12 My foot stand-
eth in an even place:
in the congregation
will I bless the Lord.

I flatter myself further,
that my path being thus con-
formable to truth and justice,
shall be an even smooth and
straight one, free from all
ruggedness and windings,
full of peace and remarkable
for

* By *even place* Hammond seems to understand the *area atrium*, or *court* where the altar stood. Mudge interprets, here *my foot stands firm on plain ground*. The meaning seems to be, herein I place my hopes of perpetual safety. But some interpret, my desires and affections are duly poised and balanced, neither rise too high, nor sink too low in the most different earthly circumstances.

SECT. 19. for a continued prosperity:
 the Almighty will support
 me, and my acknowledg-
 ments, I will take care shall
 be most publick and solemn.

PSALM
 xxvi. 12.

P S A L M XXVII.

Virtue and religion the solid grounds of magnanimity and invincible bravery. Security from this kind of fortitude amidst the greatest dangers. The signal advantage of religious solemnities. The importance of the divine favour. Complaints of enemies; and encouragement drawn from former mercies of future deliverances. A psalm of David, not improbably on occasion of his wars with the Philistines. 2 Sam. xxi. 16.

P S A L M xxvii. 1.

SECT. 19. **C**onforming to the laws
 and falling in with the
 course of divine providence
 are the settled grounds on
 which I rely to be always
 directed and preserved; from
 whom among mankind shall
 I apprehend immediate dan-
 ger? The vigour and stability
 support and guard of my life
 depend on an All-powerful
 and Omnipresent God, from
 what quarter should my mind
 be anxious or in an uneasy sus-
 pence about distant evils and
 calamities?

PSALM
 xxvii. 1.

P S A L M xxvii. 1.

THE LORD is
 my light, and
 my salvation; whom
 shall I fear? the
 LORD is the strength
 of my life, of whom
 shall I be afraid.

At

2. When the wicked, *even* mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.

At that critical juncture and extremity of danger, when some of the most invidious and mischievous of men, my hateful and implacable adversaries, like unnatural cannibals or furious wild beasts, made the most desperate onsets, and appeared resolutely bent on my destruction; as one stumbling and falling in a race, they were suddenly obstructed in their mad career, and utterly defeated as to accomplishing their savage purpose: neither, whatever they promise themselves, shall they ever be able to succeed in such enterprizes.

SECT. 19.
PSALM
xxvii. 2.

3. Though an host should encamp against me, my heart shall not fear: tho' war should rise against me in this *will* I be confident.

Though a numerous and powerful army should invade my country, and lay close siege to the capital itself, my fortified heart shall not shrink: though the enemies troops are ready formed for an engagement, and briskly approach-

* *To eat, &c.* as *Mudge* observes, this expresses the utmost rancour or envy. They would eat him raw if they could. There is the same, as he adds, in *Eccles. iv. 5.* where [as it should be translated] the fool is said to sit lazily with folded arms, and out of envy to eat the flesh of his diligent neighbour whom he sees to thrive. *The Arab. version, Castellio, &c.* supposing the præter tense put for the future, render, *they have, they shall stumble and fall.*

SECT. 19.

PSALM

xxvii. 3.

proaching in battle array; in these interesting circumstances when the fate of my kingdom is to be decided, I shall only feel the utmost ardour to give them a vigorous reception: and be perfectly free from care or fear as to the event, success or victory.

4 Nevertheless, my sincere desire it is and constant prayer, which I will use my utmost endeavours to accomplish, that free'd from the devastations of war and bloodshed; and the nation enjoying a settled peace and tranquillity; during the remainder of my life, I may not want opportunity of constantly attending upon, and delighting myself in the LORD in that most beauteous goodly dwelling of his, where he favours his people with peculiar communications: and from his tabernacle receive daily counsel and instruction.

4. One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to enquire in his temple.

For

^c To enquire, &c. *Aben Ezra* observes, *sacerdotes enim tibi presentes eum instituerunt et erudirent.* Heb. early to enquire, or to be timely ready to receive instruction. But *Edwards* by his reference seems to think an enquiry is here meant of the priest by means of the *Urim* and *Thummim*, where it is observed the answer was not like the heathen oracles, ænigmatical and ambiguous, but most full and the event certain. See *Lev. Heb. Antiq.* Vol. I. p. 112.

5. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.

For in the time when wars and rumours of war alarm other parts of the earth; and the world all around shall be in a general commotion and consternation; in this small corner, by means of his sanctuary among us, the LORD shall preserve me and my people in peace and entire safety; like a person situated in a royal pavilion, defended by a strong tower, or exalted on the eminence of an inaccessible rock we shall be out of all danger.

SECT. 19.

PSALM
XCVIII. 5.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ^u sacrifices of joy, I will sing, yea, I will sing praises unto the LORD.

In this most desirable happy state of affairs, which I flatter myself ere long to behold, I shall be greatly superior and able to bid absolute defiance to all my enemies every where: in consequence of which I will give all proper testimonies of an unfeigned and lasting gratitude; offer unto the LORD in his tabernacle sacrifices of thanksgiving: I will compose hymns and with my own voice

^u Sacrifices of joy or of triumph and exultation, such as were used to celebrate victories or solemn feasts--implying, as Hammond supposes, both the harmony and musick of the Levites, and the hosannas and acclamations of the people. See Lament. iii. ii 7. Psal. lxxxix 15.

SECT. 19. voice sing them; yea with
 joy of heart I will sing and
 celebrate the praise-worthy
 deeds of my heavenly bene-
 factor.

PSALM.
 xxviii. 6.

7 With these pious views
 and designs, so acceptable to
 and worthy of thee to favour,
 I earnestly pray; do thou O
 LORD graciously hear my
 zealous fervent addressses and
 supplications: and vouchsafe
 an answer as is agreeable to
 thy wisdom faithfulness and
 everlasting mercy.

8 In my calm reflections and
 most serious evening retire-
 ments, methinks I frequently
 hear thee say, as what is per-
 fectly agreeable to thy nature
 and attributes and many ex-
 press declarations, — for the
 ease and peace of thy mind,
 practise true religion and a
 most rational constant devo-
 tion: to which my heart rea-
 dily answers, I am sensible
 all the greatest advantages
 and happiness are the effect
 hereof; I chearfully comply
 with thy own kind instruc-
 tion, and give up myself en-
 tirely to thy worship and
 obedience.

7. Hear, O LORD,
 when I cry with my
 voice: have mercy
 also upon me. and
 answer me.

8. When thou saidst,
 seek ye my face, my
 heart said unto thee,
 thy face, LORD, will
 I seek.

Refuse

9. ^w Hide not thy face *far* from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

Refuse me not thy favourable acceptance nor neglect and disregard me: notwithstanding his manifold trespasses may have offended thee, do not cause thy servant who comes to thee, to turn aside and fall away, under the frowns of thy providence; thou hast formerly been my preserver and powerful protector, do not desert and abandon me, then I am wholly destitute of relief, for thou only art my GOD and SAVIOUR.

10. When my father and my mother forsake me, then the LORD will ^a take me up.

Notwithstanding the strong ¹⁰ and lasting natural affections thou hast for excellent ends implanted in them, there is no such fixed and certain dependence on parents, not even on the most tender mother as on thy blessed self:

^w *To hide the face, eyes or ears*, is to refuse to regard, or to take proper notice of, either by succouring or punishing. The following verbs are observed to be in the future tense, which whether it be designed as in many other places for the imperative seems best to be determined by the sense. *Put not away*—is taken from a radix, which signifies to stretch out, extend, &c. but by a peculiar phrase here, as in Numb xx. 4. turning aside out of the direct road. Literally *put not thy servant*, who comes to thee, *away in anger*; do not cause him, to stretch out, to turn aside, Jer. v. 25. *Your iniquities have turned aside*, have caused *these things* to stretch out, these blessings which were upon the road coming to you.

^a *Will take me up*, Heb. *will gather me*, or take me into his keeping.

SECT. 19.

PSALM

XXVII. 10.

when friends are unfaithful, and unwilling, or the nearest relatives estranged or unable to relieve, thy care will be manifest, and thy providence doubtless support me.

11. Vouchsafe me, most wise GOD, a constant direction what course I am to pursue; and thy self conduct me in such a clear even path of virtuous obedience as has no difficulties in it nor can well bear misconstruction; in as much as my enemies are very curious inspectors, and always inclined to take every thing by the worst handle.

12. Suffer me not either by any misfortune or indiscretion to become obnoxious to their reproaches or fall into their hands: their restless malice would be abundantly gratified to have real matter of aspersions or defamation, for too many appear to attest slanders and calumnies of their own inventing and contriving, and such as have a direct tendency not only to blacken and vilify but to ruin and destroy me.

11. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

Such

A plain path, literally a way of plainness, because of mine observers.

13. *I had fainted,*
 * unless I had be-
 lieved to see the
 goodness of the Lord
 in the land of the
 living.

14. Wait on the
 Lord: be of good
 courage, and he
 shall strengthen thine
 heart: ^b wait, I say,
 on the Lord.

Such experience have I SECT. 19.
 had of their hatred and inve- PSALM
 teracy, and so frequently have XAV. 13.
 I been surrounded with evils
 and dangers, that it would
 have been impossible to have
 supported, but by an unshaken
 firm confidence in the divine
 goodness and faithfulness, to
 preserve and restore me to
 safety and prosperity.

'Tis therefore the interest ¹⁴
 and duty of every man in
 like circumstances, what I
 am determined to practise,
 and what I most cordially re-
 commend

C c 2

* *Unless I had, &c.* Here is an elegant figure of speech,
 or apostrophe: an abrupt breaking off a speech; leaving
 the reader to supply, like *Neptune in Virgil* —

Hos ego — sed motos præstat componere fluctus.

^a Literally the *good*, i. e. the good things and blessings
 of the Lord, &c. *Kimchius* refers *land of the living* to a future
 eternal life. So do *Origen*, *Theodoret*, *Calovius* and *Vitringa*.
Observe *Sacr. Lib. V. C. 6. p. 69.*

^b The last clause of the subsequent ver. *Bp Hare*,
Edwards, &c. are agreed, is nothing but a repetition of the
 same at the beginning, owing to the negligence of some
 transcriber, or, a various reading which crept into the text
 from the margin. However this be, there seems a peculiar
 energy in the original, and no impropriety but an extreme
 elegance in the repetition, and considered as an *Epanalepsis*:
 neither are the words at the beginning exactly the same as
 at the end: the conjunction *Vau* being joined to the second
Kaph, which may be rendered, *then, even, therefore*. The
 primary notion of the radix קפ is to stretch out a line in a
 straight direction. When it is construed with נח as in
 the text, it imports a motion, tendency or direction towards
 the

SECT. 19.

PSALM

xxvii. 14.

commend — that however unhappy and calamitous their present condition, they grow not impatient, relinquish not their religious hopes, nor lose their strength and vigour of mind: though no visible means either of support or relief appear; by persevering they shall in due time meet with them: therefore I repeat the advice, be steady to your duty, and keep your hearts fixed by an unshaken reliance on an invisible and omnipotent God.

the object: and may be rendered, *stretch out your mind, hope earnestly, wait steadily and patiently till it is effected, even wait with the thoughts fully intent on, never taken off from the Lord.*

The proper though not literal rendering agreeable to the Hebrew idiom, is *wait on the Lord, be of good courage, let thy heart be strengthened, &c.*

PSALM XXVIII. SECT. XX.

An importunate prayer to Almighty God, that his fate may not resemble that of some workers of iniquity whom he describes, and wishes duly punished. He expresses his thankfulness that his request was heard; and that the Lord would preserve him. His intercession for the blessing and prosperity of the Israelitish people. A psalm of David supposed to have been penned on occasion of those engagements with the Philistines, mentioned 2 Sam. xxi. 18, 19, 20.

PSALM xxviii. 1.

UNTO thee will I cry, O LORD, my rock; be not silent to me: ^c lest if thou be silent to me, I become like them that go down into the pit.

PSALM xxviii. 1.

UNTO thee O Almighty Maker will I pray and cry aloud for immediate help, being in the greatest necessity, with the utmost fervour and importunity; do not refuse or delay to regard and effectually reply to me, lest through that refusal or delay I sink under the weight of my distresses, and my case become as remediless, as their's is who depart this life by some sudden and untimely death.

SECT. 20.

PSALM
xxviii. 1.

Cc 3

Hear

^c *Lest if thou be silent, the Syriac and Vulg. render very properly, lest thou be silent to me and I be likened, &c. — Or as Hammond, lest thou being, or whilst thou art — I be likened, &c. The adverb having no influence on that which immediately follows.*

SECT. 20.

PSALM
xxviii. 2.

Hear and answer me while with earnest prayers and cries I am most solemnly deprecating so deplorable and ignominious a fate: when with lifted up hands and an exalted voice I am addressing my supplications directly to thy sanctuary and mercy-seat.

3 Conscious of my innocence, and hoping in thy protection, suffer me not to be treated and involved in calamities and miseries, along with disturbers of society and wretches who cover mischievous designs under the pretext of kindness and friendship: who commonly are taken in their own devices, and in the end themselves perish in their endeavours to draw others into snares to their perdition.

4 And in this, nothing but what is perfectly right and just happens to them: consistently

2. Hear the voice of my supplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3. * Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, but mischief is in their hearts.

4. Give them according to their deeds, and according to the wickedness of their

d The *Targum* very naturally adds to *lift up my hands* in prayer. this being the most ancient posture of the hands in addressing the Almighty, in the holy place where the ark was placed, and which was considered as an emblem of Heaven: styled דְּבִיר and אֶמְלָא from the responses which the priest solemnly gave from thence.

* *Draw me not, &c.* The *Heb.* signifies *to draw as beasts in a plough or swaggon* — *To draw by officers*, and to draw to execution or destruction. The *Syriac* renders *number me not with* — and the *LXX.* *desire me not together with the wicked.*

their endeavours :
give them after the
work of their hands,
f render to them
their desert.

SISTENTLY with thy rectoral
wisdom do thou measure out
to them judgments and pu-
nishments proportionably as
they have contrived and de-
signed injuries and distresses
for their peaceable harmless
neighbours : according to the
perverseness of their hearts,
the malignity of their atro-
cious crimes; and their full
desert, do thou recompense
them.

SECT. 20.

PSALM

XXVIII. 4:

5. Because they
regard not the
works of the LORD,
nor the operation of
his hands, he shall
destroy them and
not build them up.

Because they are not only 5
most false hypocritical and
impious, but utterly incorri-
gible and ripe for destruction :
and since they retain no sen-
timents of religion; have no
regard for the divine provi-
dence; the works, the will
and pleasure; or the precepts
of Almighty God, either re-
specting me in particular or
any others of mankind have
no signification with them,
so as to influence them to
imitate the divine benevo-

Cc 4

lence

f Literally, *Render to them their rendering*: they have
dealt unkindly, fraudulently, deal with them unkindly, &c.

g *Kimchi* interprets *works, &c. they care not for the wor-
ship of God* designed to celebrate his works in heaven and
earth, but follow the vanities of the world.

The *Jewish* Rabbi's understand the last clauses — *he*
shall destroy them in this world, and *not build or raise them*
up in the world to come, as decaying ruinous fabricks they
shall fall down and never be repaired.

SECT. 20.

PSALM
xxviii. 5.

lence and promote the least good or happiness; he shall suddenly destroy them, and that without remedy.

6 Much otherwise am I affected with, and concerned to make a religious improvement of the divine bounty and goodness: in the most grateful manner determined to acknowledge God and comport with the views of his answer to my prayers: because I am satisfied it must be entirely owing to him, if the aspect of my affairs be changed for the better.

7 The protection and providence of God are to me as the strongest fortrefs, polished armour, or seven-fold shield; not only in external professions, but with an hearty and entire confidence I depended upon him, and I am most opportunely and effectually supplied and assisted: reaping these blessed fruits, not of human wisdom and policy, but of a religious trust and virtue, my grateful heart is in raptures, and my devoutest hymns shall celebrate the unspeakable mercy.

6. Blessed be the Lord, because he hath heard the voice of my supplications.

7. The Lord is my strength and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my tongue will I praise him.

8. The LORD is their strength, and he is the ⁿ saving strength of his anointed.

The Almighty and most righteous LORD, in the ways of piety truth and goodness which he prescribes them, is the only support and security of the *Israelitish* people; and he and no other is the guardian and preserver of their monarch whom he hath anointed and ordained to govern them.

SECT. 20.
PSALM
XXVIII. 8.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

O thou common maker and LORD of all, but by a series of inestimable favours and privileges more especially the God of the *Jewish* nation, vouchsafe them deliverance and safety: and with a liberal hand, as to thy peculiar inheritance shower down upon them all thy choicest blessings: as a shepherd feedeth his flock, take constant care, and provide things convenient for them: and grant, that through all future successive generations they may be perpetually advancing in power, opulence and independency.

ⁿ Saving strength, literally the fortress or stronghold of salvations or deliverances.

P S A L M XXIX.

All possible homage to be ascribed to the Almighty. The nature and tremendous effects of thunder. The hopes his true worshippers reasonably cherish from his favour. A psalm of David, on occasion as is supposed, of a victory over the heathen kings, mentioned 2 Sam. viii. to which a violent storm of thunder and lightning greatly contributed.

P S A L M XXIX. I.

SECT. 20.

PSALM
XXIX. I.

Contribute your joint endeavours, O you supreme magistrates and earthly rulers with your subjects, in extolling the great and high God: supply former deficiencies by now exerting your utmost efforts, as if you could never enough magnify his infinite glory and matchless strength.

² Abundantly supply what has been wanting, and to the utmost that your most enlarged

P S A L M XXIX. I.

GIVE unto the LORD, O yeⁱ mighty, give unto the LORD glory and strength.

² Give unto the LORD the glory due unto his name, worship the LORD in the^k beauty of holiness.

ⁱ Literally, *Sons of the mighty*, i. e. distinguished by birth and fortune, eminent as to station and character. The *Rabbis* observe that the holy name of God is eighteen times expressed in this performance to awaken and impress such personages. But some render, — bring young rams, emblems of your power, unto the Lord.

^k *Beauty of holiness*, some render literally *the holy beauty or majesty* where the ark was placed; others *Jehovah* endued with a sacred majesty, the God of earth and heaven, glorious in all his attributes, and throughout his universal dominions.

larged capacities can reach, SECT. 20.
 now try to exceed all that PSALM
 ever has been done, in the XXIX. 2.
 way of ascribing to the divine
 titles of eminence and distinc-
 tion whatever may render
 them respectable and impor-
 tant; as they truly are, in the
 highest degree exalted and
 magnificent; perform that
 worship which is due to God
 alone, in that splendid glo-
 rious tabernacle which is se-
 parated for his immediate
 service.

3. The voice of
 the LORD *is* upon the
 waters: the God of
 glory thundereth,
 the LORD is upon
 many waters.

The thundering voice of;
 the self-existent Deity collec-
 ting and presiding over the
 waters in the clouds com-
 mands reverence: the mighty
 God, possessed of universal
 dominion and all adorable
 perfection raiseth commotions
 with his roaring thunder that
 fill the mind with horror:
 he who is, who was, and who
 is to come, has an absolute
 ascendancy over and direc-
 tion of the multiplied waters
 in the thickening clouds and
 in the grand abyss.

4. The voice of
 the LORD *is* power-
 ful; the voice of the
 LORD *is* full of ma-
 jesty.

The stupendous phæno- 4
 menon of reechoing thunder
 shews strength and vigour,
 produces great effects, the
 LORD of it is the supreme
 majesty,

SECT. 20. majesty and infinitely worthy
to be admired and celebrated.

PSALM
xxix. 4, 5.

The dreadful rending thunder with the lightning it dischargeth, breaketh as a bow the stately cedars: yea the high God by the violence of tempests shivers as an earthen vessel, or lays in ruins as a shipwreck, the stoutest cedars of mount Libanus.

6 He maketh them in the mighty force of their fall, as it were to dance skip and fly about like a young bullock or heifer: mount Libanus and Shenir or Hermon themselves leap in the lightest manner, or fetch the quickest bounds like a frisking wanton Rhinoceros.

7 The same matchless power in the sudden claps of his bursting thunder cuts out a passage.

5. The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of ¹ Libanon.

6 He maketh them also to skip like a calf: Libanon and Sirion like a young unicorn.

7. The voice of the LORD divideth the flames of fire.

¹ *Libanus* is a mountain of Syria supposed to be called by that name, as the *Alps* and some others, from the long continuance if not perpetuity of snow on the top of them. Vid. *Hierom. de Loc. Heb.* p. 414. *Strabo* L. XVI. p. 519. *Joseph. Antiq.* L. 9. C. 11. *Sirion* or mount *Hermon*, which lay contiguous to *Libanus* and was called by the *Ammorites* *Sirion* in *Syriac* *Sonir* — young unicorn, pallum *Unicornium*, i. e. *Rhinocerotam*. *Sclindler, Hammond, &c.* and others, seem to understand by breaking the cedars upon these mountains routing nations which bordered upon them.

^m *Heb. striketh or cutteth out*, i. e. The thunder maketh the lightning shoot and disperse, dart or glide, one flash immediately succeeding another.

passage for the forked bolts or pointed flames of his blazing lightning, and instantly disperseth them to different quarters.

SECT. 20.

PSALM

xxx. 7.

8. The voice of the LORD shaketh theⁿ wilderness: the LORD shaketh the wilderness of Kadesh.

The thunder of God's boundless strength throws the vast desert into a quaking trembling motion as in the greatest pain and anguish: the Almighty puts into agonies and horrors, like the travail of child-birth, the dreary waste and howling wilderness of Kadesh.

9. The voice of the LORD maketh the hinds to calve, and^o discovereth the forests: and in his temple doth^p every one speak of his glory.

The report and terror which the LORD creates by this alarming meteor, so affrights the timorous hinds as to bring on their labour pains and hasten their delivery; and blasteth or strippeth the forest-trees or wood-lands so that they

ⁿ The wilderness is interpreted to mean the vast desert of Kadesh in Arabia, part whereof the Israelites so many years wandered in, and so poetically to denote the Edomites and Moabites whom David so nearly subdued.

^o Discovereth the forests, or as some render, maketh the thickest bushes to cease to cover, shelter or protect the hinds from the violence of the thunder which exciting their fears hastens their delivery. But Fenwick and Lowth instead of maketh the hinds to calve, render the mighty oaks feel. See Fenwick in loc. and Lowth Prælec. de sacr. Poesi. p. 171.

^p Heb. every one; or every whit of it saith, glory be to God on high. Some suppose that this psalm was to be repeated in the tabernacle whenever it thundered.

SECT. 20.

}

PSALM

XXIX. 9.

they are no longer a covert or shelter for wild beasts: which astonishing displays of supreme majesty, may very reasonably engage every member of his church, in the sanctuary, to declare the utmost veneration for the transcendency of his excellency and glory.

10 The LORD, as seated upon a throne of regal dignity, maintains his sovereignty as director of scenes of the greatest devastation; he not only governs the treasures of rain in the clouds, but he presided over the grand deluge and general extinction of mankind: yea, the LORD sitteth as chief and king, secure of his authority and everlasting in his government.

11 On this stable foundation his sincere servants may ground their hopes of safety; he who never changes will so appoint and overrule matters that they shall be established,
if

10. The LORD sitteth upon the flood: yea, the LORD sitteth King for ever.

11. The LORD will give strength unto his people, the LORD will bless his people with peace.

9 Some render this, the Lord reigned over and controlled the strongest tempest of that most raging element at the general dreadful deluge in the days of *Noah*. To this purpose the *Chald. paraph. the LXX. the Syriac and Arabic*. But *Hammond* understands it of the clouds. *Mudge* interprets, the Lord sat and shall forever sit king over all this shocking scene of desolation; and direct it as he pleases to the good of his people, and the confusion of their enemies.

if they be constant and regular in the practice of their duty: there is not the least doubt but the LORD will always preserve their peace, provide for their prosperity, and in all respects render them completely happy.

SECT. 20.
PSALM
XXX. 11.

PSALM XXX.

SECT. XXI.

Thanksgiving for a recovery from some dangerous illness: others invited to join in it. The divine lenity and mercy represented. The author's prayer under affliction: its speedy answer and his sorrow turned into joy. A psalm composed to be sung at the consecration or dedication of the house of David.

PSALM XXX. 1.

PSALM XXX. 1.

I Will extol thee,
O LORD, for thou
hast [†] lifted me up,
and hast not made
my

IT becomes me by my
highest thoughts of them
to exalt thy name and praise,
O most

SECT. 21.
PSALM
XXX. 1.

[†] *Lightfoot and Grotius* suppose the occasion of this psalm to be the purgation of *David's house* after it had been defiled by *Abalom*: *The Targum, Tillius and Selden*, understand it of the dedication of the temple: But *Aben Ezra*, which is most probable, observes, if it refer to any house, it must be to that of *Cedar*, mentioned *1 Chron. 14. 1.* And it seems to have been a custom among the *Jews*, first to dedicate before they inhabited any new structure, *Deut. xx. 5.* also on this occasion to keep an anniversary feast. *Mudge* observes, the title is wholly foreign to the psalm itself, which is evidently composed on the occasion of a recovery from a sickness near to death.

[†] *Lifted me up, &c.* the original signifies to draw up by a bucket from a deep well. The same radix or one near a-kin

SECT. 21. O most gracious God, for my foes to rejoice
 thou hast wonderfully raised me up from a very low estate; over me.

PSALM
 XXX. 1.

2 O LORD my God, in a

condition truly deplorable and distressful, I offered up my supplications to thee with the greatest ardour and solicitude; and thou hast graciously restored me to health and prosperity, remedied my diseases, bound up my wounds.

2. O LORD my God, I cried unto thee, and thou hast healed me.

3 O thou most high God, there appears as great a difference betwixt what I now truly am and what I was very near being, as betwixt the living and the dead: and I may very properly declare,—thou hast recovered me out of the shoal or separate state; revived me; and preserved my life from being numbered with those who are reduced to the lowest condition of an human being, even to dust and the grave.

3. O LORD, thou hast brought up my soul from the grave, thou hast kept me alive that I should not go down to the pit.

With

kin to it is interpreted, to make the water of a river muddy by trampling in it, whence probably *Schmidius* renders, *I will extol, &c. because thou hast afflicted me indeed, but hast not made my foes, &c.*

4. Sing unto the LORD, O ye saints of his, and give thanks at the ^t remembrance of his holiness.

With sacred musick, in a ^{SECT. 21.} correct and regular manner, you who are distinguished for piety and goodness sing forth artificial and the most excellent compositions unto his honour who liveth and reigneth for ever; bring suitable memorials and make grateful and publick acknowledgments, whenever you are called to commemorate in religious solemnities the mighty works and boundless perfections of the holiest wisest and best of all Beings.

PSALM
XXX. 4.

5. For his anger *endureth* but a ^u moment; in his favour *is* life: weeping may endure for a night, but ^w joy *cometh* in the morning.

For his displeasure and 5 sharpest corrections, deserved by our sins, are of the shortest duration, like the twinkling of an eye, or a single stroke of the quickest motion; but his kind acceptance and favourable regard constitute lasting settled happiness: like a sojourner or traveller, lamen-

^t *Remembrance*, &c. literally his holy memorial or his holy name *Jehowah*, whereby he was mentioned and remembered.

^u *A moment* seems to have been the shortest measure of transient duration, and to be borrowed from one single stroke of the quickest motion and no more: as the beating or throbbing of a painful ulcer or the twinkling of an eye. *The LXX. Syr. et Lat.* are hardly tense, rendering *ira in indignatione*, &c.

^w *Joy*, *Heb.* singing as opposite to crying and shedding tears: and the quick succession *Geierus* very reasonably understands as alluding to a sojourner or traveller which tarrieth but for a night.

SECT. 20. tations and mournful scenes
 may continue for a single
 night, but early in the morning
 the sudden transition appears
 to shouting singing and all ex-
 pressions of the greatest joy.

PSALM:
 XXX. 5..

6 When I was perfectly free
 from all disquietudes and ca-
 lamities; victorious over my
 enemies, and as to all outward
 circumstances enjoyed entire
 security and the profoundest
 peace; I reflected with my-
 self, and was not unwilling
 to declare it to others, my
 situation is fixed, my strength
 is firm; I shall never by any
 violence be forced from my
 place, or separated from my
 solid basis and foundation.

6. And in my
 prosperity I said, I
 shall * never be
 moved.

7 Almighty God, by thy
 steady adherence and un-
 merited benevolence to me,
 thou hast supported my royal
 dignity, and continued my
 city and kingdom united
 powerful and prosperous:
 thou didst with-draw thine
 influence, thy usual regard
 and

7. LORD by thy
 favour thou hast
 made my mountain
 to y stand strong:
 thou didst hide thy
 face, and I was
 troubled.

* So Niobe in Ovid,

Major sum quam cui, possit fortuna nocere.

7 Literally established strength or beauty on my moun-
 tain, which some interpret of placing the ark upon mount
 Zion: is not the sense rather agreeable to the LXX.
 established my health and vigour, secured my power and
 dignity; or rendered my splendour and prosperity in all
 respects steadfast and permanent?

and conduct, and I was suddenly seized with fear, my mind thrown into the greatest trepidation hurry and confusion.

SECT. 21.

PSALM
XXX. 7.

8. I cried to thee,
O LORD; and unto
the LORD I made
supplication.

Upon this visible affecting change in matters, as to my God and father, I called to thee, eternal LORD, for thy assistance and blessing; and as the greatest and best of beings who had never yet failed me, with the most submissive and pathetick expressions I besought thee to shew favour, in the following humble and earnest supplication.

9. What profit is
there in my blood,
when I go down to
the pit? shall the
dust praise thee?
shall it declare thy
truth?

What important end, said I of thy glory and service in the invaluable interest of piety and virtue can I answer when I am dead, and gone seemingly under thy displeasure to the forgetful grave? shall my ashes be able to declare thy goodness? nay rather will not thy promises seem to fail and lose their credit, if I should die at this time and by these means, contrary to thy own express words concerning me?

10. Hear, O LORD,
and have mercy upon
me: LORD, be
thou my helper.

Hear O thou just and true God, and grant my humble request, and thereby display
D d 2 thy

SECT. 21. thy own mercy and fidelity:

PSALM
xxx. 10. O my only LORD and pre-
server, now help and save me.

11 The result whereof was relief to the utmost of my wishes; and an happy alteration from lamentable sighs and bitter groans to chearful pleasure and exulting joy: as it were from funeral mournful weeds, or publick sorrow and solemn humiliation to festivity and triumphs.

12 Doubtless for this purpose, that I may esteem myself indispensably obliged to improve the distinguishing mercy; that my soul may cherish sentiments of the sincerest thankfulness, and that my tongue, the glory of my frame, may express these sentiments in songs of praise and adoration; and do this constantly and perpetually, that it may appear, I think, I can never be enough joyful and grateful for the benefit: O Almighty

11. Thou hast turned for me my mourning into dancing: ² thou hast put off my sackcloth, and ³ girded me with gladness.

12. To the end that my glory may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee for ever.

² *Thou hast put off*, literally, *thou hast opened my sackcloth*, which in time of mourning was usually bound or girded on; [but a learned author says, it was suffered to hang loose] ² Sam. iii. 31. *Joel* i. 13. Instead of being girded, with sack cloth in token of sorrow, by a beautiful figure of speech, he is set forth as making gladness his belt or girdle. The *dancing* is as it were of two companies or armies met to exult and mutually congratulate each other upon some signal occasion.

Almighty and most merciful
 God and Father, I do so-
 lemnly engage and most
 faithfully promise, that this
 shall be my continual prac-
 tice, all the days of my life
 on earth, and through a fu-
 ture boundless duration.

SECT. 21.

 PSALM
 XXX. 12.

PSALM XXXI. SECT. XXII.

Declarations of an entire confidence in Almighty God, and moving addresses to him for speedy deliverance out of extreme danger. A representation of his distressful circumstances, and the reproaches cast upon him. Further intimations of his religious trust, and his encouragement of all upright persons to walk by the same rule, to mind the same things. A psalm penned by David, as is supposed after his wonderful escape from Keilah, recorded 1 Sam. xxiii. 26. directed to be performed by the chief musician.

PSALM XXXI. 1.

IN thee, O LORD,
 do I put my trust,
 let me never be
 ashamed: deliver me
 in thy righteousness.

PSALM XXXI. 1.

IN thy power and provi-
 dence, unchangeable and
 eternal parent, do I repose
 an absolute and entire con-
 fidence, let it never end in
 my disappointment shame
 and confusion: conformable
 to the holiness and goodness

SECT. 22.

 PSALM
 XXXI. 1.

D d 3 of

^a *Ashamed*, i. e. repulsed, worsted, defeated. *Mudge* sup-
 poses this psalm to have been composed by the prophet
Jeremy.

SECT. 22.



PSALM

XXXI. 1.

of thy nature and the frequent and most faithful declarations of thy word, do thou, as with infinite ease thou canst, extricate me from all these difficulties and miseries in which I am involved.

2 From thine exalted and most glorious throne, incline thine ear, dispose thine heart, and exert thy strength in due time, before it be too late, to deliver me: respecting my safety. be thou as one of the inaccessible rocks and impregnable fortresses of nature, or like one of the strongest towers made by human art and skill, which mocks all attempts to storm and take it.

3 In these views both thy gracious promises and my own necessities and extreme distresses lead me to consider thee, indeed this is what I have frequently experienced at thy merciful hands; therefore I again most humbly intreat and by every thing sacred beseech thee to defend me as a fortress, direct me as a counsellor, and as a guide conduct me in every design I form, and in every step I take.

Their

2. Bow down thine ear to me, deliver me speedily: be thou my strong rock, for an house of defence to save me.

3. For thou art my rock and my fortress: therefore for thy names sake ^b lead me, and guide me.

^b *Lead, &c.* A metaphor supposed to be taken from generals who lead on their armies: or shepherds who go before their flocks.

4. Pull me out of the net, that they have laid privily for me: for thou art my strength:

Their schemes of mischief are laid with such secrecy and craftiness of deep deceit that I may almost reckon myself surprized and taken in one or other of them, for I can scarce avoid all; All-wise God, who never wantest means, disentangle, release; and restore me to liberty, for I have chosen thee as my guardian, and do expect support from thine Almighty arm.

SECT. 22.

PSALM
XXXI. 4.

5. Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Nothing can be more evident than that my life is threat'ned, that dear life I place in thy hands and most cheerfully resign to thy disposal: thou art the giver thereof and in many a danger hast preserved it, O thou most stedfast and constant God and Creator.

6. I have hated them that regard lying vanities: but I trust in the LORD.

I have always discountenanced, never shewed any
D d 4 favour

* *Mudge* renders, *thou hast purchased me*, i. e. I am thy own property, I have been thine from the womb, and destined to thy service.

* By lying vanities some understand idols, others as *R. David* renders — I have not consulted Astrologers soothsayers, &c. in my trouble; but have trusted to the Lord and his prophets. There is an elegance in the title given the former, they were *false*, those who enquired of received no truth from them; they were *vanities*, those who depended on them were certain to be disappointed for they could not help them; therefore the psalmist detested all such delusions.

SECT. 22. favour to those deluded stupid
 people, who, derogatory to
 the just honours of the one
 supreme Deity, pay regard,
 and observe days out of re-
 spect to idols; those alto-
 gether worthless and insigni-
 ficant, and to their supersti-
 tious votaries vexatious and
 pernicious vanities: but I am
 confident of safety in relying
 upon that God who made
 the world, and by whose
 energy all things are sup-
 ported.

PSALM
 xxxi. 6.

7 In the solid good and
 lasting happiness which at-
 tend virtue and true religion,
 I shall always have ground
 to be entirely satisfied; to be
 exceeding glad; and express
 my unfeigned gratitude for
 the extraordinary advantages
 which proceed from thy
 boundless goodness and mer-
 cy: for in numberless instan-
 ces of my past life thou hast
 taken notice of me under af-
 fliction: owned and proved
 that my life was dear to thee;
 when calamities pressed hard
 upon me.

8 And hast not determined
 me to fall into the hands, and
 lie wholly at the mercy of
 mine enemy, who had hem-
 med

7. I will be glad,
 and rejoice in thy
 mercy: for thou
 hast considered my
 trouble, thou hast
 known my soul in
 adversities;

8. And hast not
 shut me up into the
 hand of the enemy:
 thou hast set my feet
 in a large room.

med me in on every side: SECT. 72.
 thou hast provided a way for PSALM
 my escape, and wonderfully XXXI. 8.
 restored my liberty.

9. Have mercy
 upon me, O LORD,
 for I am in trouble;
 mine eye is consu-
 med with grief, yea,
 my soul and my
 belly.

Extend now thy compas- 9
 sionate regard to me, O my
 God and Father, for I am
 conflicting with grievous dis-
 tresses, with dire adversity :
 mine eye is wasted and sunk
 in its socket with corroding
 grief and briny tears ; even
 my soul and life languish and
 all my vital powers dwindle,
 wear away.

10. For my life is
 spent with grief, and
 my years with sigh-
 ing ; my strength
 faileth because of
 mine iniquity, and
 my bones are con-
 sumed.

The greatest part of my 10
 wretched days is spent in
 nothing but sighs and groans ;
 all my strength and vigour
 is exhausted, my very bones
 seem wasted, and my entire
 constitution quite broken,
 with the punishments I bear
 for mine own iniquity, or the
 hardships I endure through
 the iniquities of others.

So

f Expressions in the original of the heaviest affliction — I
 am almost overwhelmed with terror — mine eye is cor-
 roded — my soul and spirit impotent, and my appetite and
 digestion have quite left me. Grief threatens my life, and
 will soon snap its tender thread asunder. I cannot walk
 firm, without staggering or stumbling, and misery dogs me
 at the heels. My bones are as it were moth-eaten — My
 enemies insult, friends vex, and intimate acquaintance dare
 not own me, &c. —

§ Iniquity, the original signifies, and likewise the punish-
 ment of sin by poverty and distresses, perhaps the latter may
 be the meaning here.

SECT. 22.

PSALM
xxxii. 11.

So extensive is the interest and so inveterate the hatred of my adversaries, that I am not only their jest and by-word, the subject of their bitterest invective, and butt of their ridicule and obloquy; I am likewise rendered despicable and odious among my neighbours; neither dare my intimate acquaintance make mention or take the least notice of me: they no sooner cast an eye upon, than they industriously shun me, as ashamed to be seen in my company.

12 As to any concern or regard they shew, I am excluded from mankind and buried in entire oblivion; the same as if I had departed this life and was already lodged in the land of forgetfulness even the silent grave: I am looked upon as irreparably undone, irrecoverably lost, and like a pottsherd which is thrown out of doors as hereafter useless and nothing worth.

13 I cannot but have heard, what a general clamour is raised

11. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12. I am forgotten as a dead man out of mind: I am like a broken vessel.

13. For I have heard the ^h slander of many, fear ~~was~~ on

^h Slander, &c. some understand what immediately follows, as the words the slanderers or reproachers used, viz. *fear on every side* the man is lost, dangers the causes of fear surround him, and he is inevitably and totally ruined.

on every side, while they took counsel together against me, they devised to take away my life.

raised against me, and how heavily I am loaded by men of all ranks and conditions with slanders and reproaches; there is certainly cause of fear, actual danger, and the most dreadful threatnings issuing from every quarter: while the leading people were met in council, by form of law to pronounce a capital sentence against me; and were previously resolved both to condemn me, and work every engine, and authorize every measure to put an end to my life.

SECT. 22.
PSALM
XXXI. 13.

14. But I trusted in thee, O LORD: I said, thou art my God.

Notwithstanding all these complicated sinking evils and miseries, my confidence in thee O LORD was not shaken: I said, they are indeed alarming and terrible, but thou art my God and canst help me, I do not despair.

15. My ¹ times are in thy hand: deliver me from the hand

Whatever can affect or concern me, with the times and

¹ My times, LXX. *Vulg.* and *Apollinar.* *fortes meæ* and *viciissitudes Targ.* — *Tempora redemptionis* — The Arab. and *Æthiop.* my inheritance. — The meaning seems to be the passages and events, the seasons opportunities and various circumstances I shall meet with in the time of my life, whether prosperous or afflictive are in thy power and under thy direction — are thy care and will be disposed of and overruled by thy providence. *Mudge* renders in thy hand are my crises, i. e. those critical times of danger, when life is reduced to turn upon a point.

SECT. 22.

PSALM

xxx. 15.

and critical seasons, the ways and means of my life or death, deliverance or destruction are under thy sovereign direction; not within the circumscribed power of mortal man: I solicit most tenderly thy kind interposition, at the fittest season to work out deliverance for me, from all the hazards of this most violent enmity and malicious zealous persecution.

hand of mine enemies, and from them that persecute me.

16 By dispersing these clouds, and restoring my prosperity, declare thy regard for thy distressed but faithful servant: for thy goodness sake provide for me some place of peace and safety.

16. Make thy face to shine upon thy servant: save me for thy mercies sake.

17 Since I have implored thine help and do depend upon thee, O LORD, suffer me not to want it, nor to be disappointed and ashamed of my reasonable expectations: let the wicked and impenitent, who deserve it, be frustrated in their designs and thoroughly exposed; cut them off from all communication with this world,

17. Let me not be ashamed, O LORD, for I have called upon thee: let the wicked be ashamed, and let them be ^k silent in the grave.

^k Let them be silent, the *Heb.* signifies to *desist* forbear to wait with silent patience and submission, and which seems to be the meaning in this passage to be reduced to a state of silence, i. e. laid waste or cut off.

world, and consign them to the separate invisible state. SECT. 22.

18. Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

Let the inventors and retailers of known mischievous falsehoods and calumnies be struck dumb: who with arrogance and disdain utter the most pernicious slander against the innocent and upright. PSALM XXXI. 17, 18.

19. O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men.

But notwithstanding some present heaviness and transient scenes of adversity, I cannot but reflect with the highest pleasure upon the peculiar advantages of a virtuous character; and the occasion there is to be satisfied, considering what goodness and mercy are laid up in store for them who fear to offend thee, submit to thy disposal and conform to thy precepts; which in all ages of the world, thou hast remarkably exhibited on the publick theatre, in their favour, who made thee the great object of their hope and affiance.

Thou

¹ *Heb. lips of a lie — which speak an hard thing, i. e. calumnies which stick, reproaches which wound deep, in pride and contempt, &c.*

^m *Literally, who fear thee — before the face of Adam's sons, which the pious and learned Fenwick interprets, who do it in the midst of a crooked and perverse generation.*

SECT. 22.

PSALM
xxx. 20.

Thou shalt conceal and preserve them by thy favour and the protection of thy providence from the insults and outrages of ungodly wicked men, in as much security as if they were within the veil; or under the wings of the cherubims which overshadow the mercy-seat: as under the cover of a tent or pavilion thou shalt keep them safe from the poisoned arrows of contentious malignant and rancorous tongues.

21 I ascribe peculiar praises to the Almighty that he hath been wonderfully kind and good to me, in a strong and fortified city where I have met with refuge and shelter; and when it became dangerous to continue there, which could not confine me with its gates and bars.

20. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.

21. Blessed be the LORD; for he hath shewed me his marvellous kindness in a strong city.

For

▪ *Diodat.* interprets these expressions as borrowed from the drawing-rooms, or retiring-chambers of princes — some places which they reckoned sacred to themselves, and wherein they suffered no-interruption, admitted of no visits or addresses. The *Arabic* renders the last clause insurrection of tongues. *Hammond* interprets the blessing favour or presence of God, exhibited under the wings of the cherubims in the sanctuary.

• *Mudge* renders, a *besieged city*, as that seems to be a scene more adapted for kindness than a strong one. But if it refer to meeting with friendships, or escaping dangers, it is not necessary to suppose any formal siege laid to several cities, where he was in these respects highly favoured.

22. For I said in my haste I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.

23. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

For I verily thought, in the unusual consternation of my mind, the hurry and confusion of my flight, and said, notwithstanding all my hopes I must now perish: nevertheless, thou wast pleased to pity my weakness, to answer my prayer; and provide a way for my escape from this extremity of fear and danger.

Hence as a general observation and maxim of religious wisdom, I advise all ye who come under the denomination of people professing godliness to determine your hearts and minds to the study and practice of virtue and piety: the LORD maketh their safety and welfare, who sincerely serve him, the care of his providence: on the other hand, he has in reserve a proper retribution and full chastise-

SECT. 22.
PSALM
XXI. 22.

P My haste, the Heb. to flee in the greatest hurry and trepidation, extreme fear and consternation from some threatening danger or pursuing enemy: it may not therefore so directly refer to the state of David's passions, though they no doubt were violently affected, as the swiftness and confusion of his trembling flight from Saul his most jealous enemy.

q Heb. repayeth abundantly or with surplussage upon the remainder, i. e. the proud man's posterity. Hammond renders, the Lord preserveth the faithful, and he that doth excellent things abundantly rewards them.

SECT. 22. chastisement for those who insolently trample upon his righteous laws, and cruelly persecute his dutiful off-spring.

PSALM
XXXI. 23.

24 Be vigorous and resolute in the discharge of your duty, and never be afraid or dispirited for any difficulties you meet with, he will certainly animate and enable you to surmount them; all ye that fixedly hope in the LORD, and do not upon any account forsake truth and virtue.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM XXXII. SECT. XXIII.

The inexpressible advantage of remission of sins, the result of an humble confession and effectual amendment. The intolerable burden of concealed inward guilt. The certainty and readiness of pardon and acceptance to those who acknowledge their errors, and for the future lead sober righteous and godly lives. Vice the misery, virtue the happiness of all mankind. A psalm of David, to be set to the tune ^r Maschil, and performed in the tabernacle, as is supposed on the great day of expiation.

PSALM XXXII. I.

SECT. 23.

PSALM
XXXII. I.

I Innocence, uniform virtue, or a sincere obedience of the laws of righteousness, doubt-

PSALM XXXII. I.

BLESSED is he whose transgression is forgiven, whose sin is covered.

^r *Maschil*, if there was authority for it, one would rather interpret this word, not of a tune but according to its common meaning for a psalm giving instruction calculated to make wise and prudent, at least in the title of this.

doubtless constitute man's SECT. 23.
 noblest perfection, his highest PSALM
 happiness: and yet in a lower XXII. 1.
 degree but truly happy and
 blessed does pardon and mercy
 render the unfeigned peni-
 tent, and an entire oblivion
 to bury his misconduct, who
 has been guilty.

2. Blessed is the
 man unto whom the
 LORD imputeth not
 iniquity, and in
 whose spirit *there is*
 no guile.

Inexpressibly happy is the 2
 humbled sinner of whom the
 LORD exacteth not, like an
 unrelenting creditor, a strict
 account, proportional suffer-
 ings, the total sum of de-
 served punishment: and in
 whose spirit and temper there
 is the reality of repentance,
 no latent insincerity or hypo-
 crisy.

3. When I kept
 silence, my bones
 waxed old; through
 my roring all the
 day long.

During the gloomy dismal 3
 time, that I did not freely
 acknowledge, rather suppres-
 sed my inward sense of the
 most heightened impruden-
 cies, with invisible anguish
 and secret horror I often re-
 flected; and my bones seemed
 to wear out, or my whole
 body dwindle away with con-
 tinual groans, and the most
 piercing doleful lamentations.

4. For day and
 night thy hand was
 heavy upon me: my
 moisture is turned
 into the drought of
 summer. Selah.

For without intermission 4
 of either day or night, the
 consciousness that I had just-
 ly incurred thy terrible dis-
 pleasure, and the dread of
 thy

SECT. 23. thy avenging power, as certain in due time to punish such atrocious deeds, quite bore me down: my radical moisture was exhausted, and my once florid complexion took a pale and sickly hue: the herbage and verdure, parched and withered with the excessive drought of a most sultry season, is a suitable emblem of my declining dismal state.

PSALM
xxxii. 4.

5 At length, Omniscent God, I do openly and freely confess before thee my grievous error; and however complicated and scandalous my wickedness is, never more attempt to suppress conceal or in the least extenuate it: I resolved whatever was the consequence, and declared—to compensate all that is possible, I will ingenuously own to all the world wherein I have offended, and what deserved: and such was thine astonishing mercy that thou immediately forgavest the blackest of crimes: having repented I was almost as if I had not committed some of the vilest of facts.

6 From this signal remarkable instance of the inward horrors

5. I acknowledge my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6. For this shall every one that is godly, pray unto thee,

thee, ^s in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.

horrors of stifled guilt, the reasonableness of frankly owning it, and the readiness of a most compassionate God to pardon; every man to the end of the world who is truly concerned for his own welfare and happiness, whenever he hath offended will timely repent, amend, and implore divine mercy: as the only certain expedient to avoid being involved with impenitent undone sinners in publick calamities, like the general deluge in the days of *Noah*; when it will be too late and in vain for them to cry or pray, but when he shall be perfectly secure, and as the reward of his righteousness shall survive the most dreadful wrecks.

SECT. 23.
PSALM
xxxii. 6.

7. Thou art my hiding place, ^t thou shalt preserve me from

And as I have sincerely acted this most prudential
E c 2 part,

^s *In a time, &c.* Hammond interprets in a time of finding, i. e. a time when God will hear and grant their prayers: but as for the inundation of many or great waters, [hereby signifying the wicked man, that like a torrent breaks over the banks, transgresses the laws, and sweeps and carries all before him] they will not come nigh, or at all approach unto him, i. e. to God; they run on obstinate in their course, they care not, nor ever look after God.

^t *The Child. Paraph.* agreeable to the original; renders, thou shalt preserve me from tribulation, with songs of redemption or gratulatory hymns of victory shalt thou encompass or surround me, 1 Sam. xviii. 6.

SECT. 22.

PSALM
xxxii. 7.

part, and with full resolution of mind hereafter to abide by it returned to my duty; whatever vicissitudes and revolutions shall happen in this fluctuating unsteady world, I do firmly hope and trust in the Almighty, and will always have recourse to him for refuge or shelter: thou wilt provide me a secure retreat; guard me from calamities; and make my loyal and dutiful subjects all about me, to congratulate my deliverance with the most joyful hymns; with songs of complete triumph without the least mixture of sorrow.

- 8 Providence having both succeeded mine affairs, and brought me to some maturity and solidity of judgment, whoever you are, that have wilfully transgressed God's laws, I would advise you to reflect and act with more prudence; I will truly direct you to the right way, to the proper course of behaviour which every man ought to pursue: or form a scheme of conduct for

from trouble: thou shalt compass me about with songs of deliverance. Selab.

8. I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine ^u eye.

^u *With mine eye, i. e. with a careful inspection and constant regard — The Chald. Paraph. hath it, I will compass thee, and set mine eye upon thee for good.*

for you in the most intelligent and exact manner. SECT. 23.

9. Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle; * lest they come near unto thee.

Beware of an headstrong temper or a stubborn and incorrigible mind which would require a severer discipline; like the unbroken and untractable horse, or the stiff and obstinate mule, which cannot be made to see the difference of things, form a judgment or have discretion: whose mouth therefore must be managed and curbed with bit and bridle, that they may be brought to come near, serve and be useful. PSALM xxxii. 8, 9.

10. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

The obstinate and impenitent sinner may naturally expect, and shall certainly fall into a state of sorrow, and the utmost misery both of body and soul: but all desirable circumstances of prosperity, without the least mixture of pain or grief, shall fill his
E e 3 mind

* *Lest*, the particle *לֹא* signifies both a negation with some vehemence — *no, by no means, not at all*, and likewise *before, for that which*, and the meaning seems to be here, *not lest but before, or in order to be brought near and rendered serviceable*, i. e. they are without human capacities, and must be disciplined as brutes to be made come near and be tractable and useful to mankind: for they are not of a ferocious kind that attack and devour men, as the common rendering seems to imply: neither are bits and bridles, strictly speaking, applied to keep them from hurting, but to bring them to serve man.

SECT. 23. mind with perfect pleasure,
 who absolutely relies on and
 sincerely serves a God of
 righteousness.

PSALM
 xxxiii. 10.

11. Wherefore, I exhort all
 steady advocates of true religion and virtue, having the most solid grounds for it, do you preserve a settled chearfulness: in the regular course of your beneficent good lives shew a peculiar satisfaction: and you whose designs and actions are strictly conformable to the divine laws, declare your inward joys in exulting triumphant songs.

11. Be glad in the LORD, and rejoice ye righteous: and shout for joy, all ye that are upright in heart.

PSALM XXXIII. SECT. XXIV.

Acknowledgments due to the Maker and Governour of the world for his most wise and righteous laws: his works of creation, and the wonderful dispensations of his most kind providence.

PSALM XXXIII. I.

SECT. 24.

PSALM
 xxxiii. 1.

Religiously and most
 chearfully celebrate and
 magnify the wisdom, omnipotence and goodness of God, O ye sober righteous and godly men; for the most rational and exalted homage and adoration are acceptable to him, and reputable, truly laudable and excellent in the estimate

PSALM XXXIII. I.

Rejoice in the LORD, O ye righteous, for praise is comely for the upright.

estimate of all men, when performed by persons of strict morals and unblemished exemplary characters and conversations.

SECT. 24.

P S A L M

XXXIII. 5.

2. Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings.

You pay the noblest service of constant worship and uniform virtue in your regular and holy lives: on every occasion of a more publick and solemn thanksgiving, improve the musick of your voices with the choicest instruments; perfect the harmonious sounds with the violin, the harp, and an instrument of ten strings.

3. Sing unto him a new song, play skilfully with a loud noise.

Let the engaging ideas of the utmost beauty and elegance, novelty and variety appear in the sentiments and phrases of your compositions: let both the voices be melodious and the hands play with the exactest skill and the strongest sound: shrill like the alarming trumpet, loud as embattled hosts when they shout to engage or triumph for victory.

4. For the word of the LORD is right: and all his works are done in truth.

The subjects are truly elevated and deserving of the most exalted strains; for the declarations, precepts and promises of the LORD, which we profess to admire, are exactly conformable to the

SECT. 24.

PSALM
xxxiii. 4.

plainest rules of right, founded in eternal and unchanging equity: and all his performances, judgments or dealings are perfectly correspondent to such declarations, and the settled laws of an inviolable faithfulness.

5 For its supreme worth, and direct tendency to the greatest good and happiness, he regards with an entire affection, a course of life which is equal and just; agreeable to the plan of true religion his moral law, and that will stand the test of a future impartial judgment: of which certain view to the most extensive well-being, his regular and bountiful providence is a glorious instance: the whole earth is replenished from the exhaustless stores of his immense beneficence: and amidst beings greatly multiplied, and scenes astonishingly diversified, order is preserved, and felicity the grand-mark of all his dispensations.

6 At the pleasure, by the command of the most high God,

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 * By the word of the LORD were the heavens made: and

* The *Egyptians* described that God whom they confessed to be immortal, by the hieroglyphical emblem of a man blowing an egg out of his mouth, to signify that he made

and all the host of them by the breath of his mouth.

GOD, or only from his speaking a word were the exalted heaven with their unnumbered orbs produced and disposed of: and as a most regular army all their shining assemblages, motions, distances, and exquisite perfect harmony settled as it were by a single breath from his sovereign lips.

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7. He gathereth the waters of the sea together as an *v* heap: he layeth up the depth in store-houses.

As into one large pile or 7 prominent heap, so that to the eye they appear higher than the shore, he collects from off the earth the waters which constitute the sea: he layeth up the immense depths of element within channels and wide caverns, and confines them there, as in treasuries

made the round world by his word or the breath of his mouth. *Plut. de Isid. & Osir.*

It had been much wiser, with the *Etruscans* to have made no representation at all where it was impossible to find any resemblance. Vid. *Recueil d'Antiq. Egypt. Etrusc. Grecq.* par M. le Comte de Caylus, Tom. IV. 4to. p. 407.

'Tis something singular, says the Count, that among their compositions we find not one figure of a God.

v Kimbi, humorously enough observes, that if it were not for this disposition and constitution of things, the earth would be inhabitable only by fishes or amphibious animals, for it would be constantly overflowed.

Heap, the *Heb.* an heap or collection of matter removed from one situation to another: and likewise a bladder, bottle, or bag of skin fitted to hold wine, particularly that sort of one used by travellers, which would bear shaking; and this latter supposed to be the image designed to be given in the text. See *Shaw's Travels*, p 304.

SECT. 24. ries or granaries that they
 break not their bounds nor
 deluge the world.

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8. These confessed obvious instances of an unrivalled power and absolute supreme jurisdiction, should excite all intelligent creatures on this earth to pay the Almighty due acknowledgments and fear displeasing him: hence all the rational inhabitants of this whole wide world wherever dispersed, or however otherwise distinguished, should be influenced to concur in one united solemn reverence of this King of kings, this LORD of lords, and one sincere obedience of his known and standing laws.

9. For without any difficulty of labour, delay of time, or the least assistance from any other being in the universe, he only expressed his pleasure and the whole apparatus of existence and formations was immediately created: he gave forth his high command and its constitution was fixed, all its laws, properties and continued support established: so that they remain steadfast according

8. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9. For he spake and it was ² done: he commanded and it stood fast.

² *Ichi it shall or will be, and jany mod it shall stand and cannot fail.*

10. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

According to his ordinance, for Sect. 24.
all are his servants.

His dominion and providence over all things, are equally evident and praiseworthy as his original production of them; particularly respecting the affairs and concerns of mankind: their liberty is subject to his control; and he easily blasts or dissipates the utmost sagacity and best concerted schemes of heathen unbelieving powers contradictory to his pleasure, designed to subvert or destroy his people: let them be managed with ever so much artful secrecy, or encouraged by ever so great numbers, he looks upon their counsels and devices in full assembly and they come to nothing, he blows upon them and they vanish like flitting shadows or as empty air.

11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

The purposes and measures 11
of the eternal God in his immense government are not liable to obstruction or alteration from human means or any imaginable contingencies: there is not a possibility of any thing in nature hindering, but that what he decrees or appoints for a fixed law

SECT. 24. law shall ever remain such;
 and his views and most steadfast resolutions be infallibly accomplished through all the revolving periods of time and successive generations of mankind.

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12 Power, justice and mercy thus centering in the true notion of Deity, it is the highest privilege and greatest blessing to know worship and with sincere hearts in obedient virtuous lives serve him: and the people can never be enough thankful, who for this purpose enjoy peculiar communications from heaven in a written law; even the *Israelitish* nation whom the LORD hath favoured with clear and true sentiments of religion, and hereby as it were more especially selected for his possession and placed them under his protection.

12. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.

13 The same beneficent LORD and most wise good father of all, though he be peculiarly present with and glorious in heaven, takes kind surveys, and contains within the compass of a most extensive gracious providence the whole race of mankind; all the inhabitants

13. The LORD looketh from heaven, he beholdeth all the sons of men:

habitants of this earth with-
out exception of place or re-
spect of person.

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14.

14. From the place
of his habitation he
looketh upon all the
inhabitants of the
earth.

From that city which is
above, and which may be
considered as the seat of his
empire, his influence extends
through all his territories:
and he takes particular cogni-
zance of and in ways suitable
to their nature and circum-
stances governs, all the ra-
tional and accountable beings
wherewith he has peopled
this world.

15. He fashioneth
their hearts ^a alike :
he considereth all
their works.

Whether they be high or ¹⁵
low, rich or poor, or however
differenced as to their external
form or inward complexion,
he hath equally of one as well
as another, fashioned all their
hearts, and endued them with
their mental powers ; co-ope-
rateth with their natural fa-
culties, and fully discerneth to
what moral purposes they
apply them : he is not more-
over an unconcerned specta-
tor of their lives, actions and
habits ; at present he takes an
exact account of them, and
will declare them in their just
weight

^a *Alike, Kimchi interprets, one as well as another, and the Arab. format figillatim, i e. he formeth them separately or one after another.*

SECT. 24. weight and measure by a
 { future eternal judgment.

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 xxxiii. 15,
 16.

There is no earthly ruler or general preserved in the hazards of war, or enabled to conquer and triumph, meerly by his armaments and the superiority of his military forces: the most gigantick form and stature of a man, the sinewy robust arm or intrepid gallant heart are not successful and victorious as the sole effect of these; nor are they a sufficient guard against disasters or surprizes defeats and entire destruction.

17 Whatever confidence has often been placed in the agility, speed or strength and ardour of a trained and generous war-horse; yet in numberless unforeseen incidents he is not at all to be depended on, nor shall he be able, though the best of the species, to secure his rider.

18 Of unspeakably greater importance, and the certain ground of security are the Omniscience and Providence of God in a person's favour; who is ever vigilant and most attentive for their protection, who are careful to support a religious

16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17. An horse is a vain thing for safety: neither shall he deliver any by his great strength.

18. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy.

religious character, or make SECT. 24.
 his laws the measures of their PSALM
 lives: and that cultivate in xxxiii. 18.
 their minds such sentiments
 of his goodness and mercy,
 as notwithstanding many
 seeming delays and disap-
 pointed hopes, still in pati-
 ence to wait, submit, and
 entirely rely on him:

19. To deliver their
 soul from death, and
 to keep them alive
 in famine.

As far as is consistent with 19
 the wisdom of his universal
 government and for their
 greatest real benefit, to pluck
 them out of the hands of
 enemies and oppressors, or
 preserve them from the most
 dreadful dangers; and some
 way to provide for them ne-
 cessary sustenance under the
 grievous calamity of a pre-
 vailing raging famine.

20. Our soul wait-
 eth for the LORD: he
 is our help and our
 shield.

In every thing that con- 20
 cerns us of existence and sup-
 port, evil to be prevented or
 good bestowed, after regular-
 ly discharging our duty, all
 our desires and expectations
 terminate and center in the
 divine concurrence and fa-
 vour to accomplish them: he
 is our only absolute depend-
 ence, help in distress, and
 shield against danger.

21. For our heart
 shall rejoice in him;
 because we have
 trusted

And we can vindicate, ac- 21
 quiesce, and greatly rejoice,
 in

SECT. 24. in whatever is the event of this conduct: for all affairs trusted in his holy name.

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that concern us shall certainly in the issue be overruled to our highest lasting advantage: in as much as we most rationally and sincerely commit ourselves to the direction and support of the best and wisest of beings.

22 Be thou favourable and merciful, great and good GOD, according as we unreservedly submit to, and absolutely depend upon thee, in all cases to do for us as thy unerring wisdom dictates and thy boundless goodness inclines.

22. Let thy mercy,
O LORD, be upon
us, according as we
hope in thee.

The End of the Second Volume.